



HOMES

lies sette forth by the
righte reuerende father in
Gdd, Edmund de Byllhop of
London, not onely promi-
sed before in his booke, inti-
tuled, A necessary doctrine,
but also now of late adioy-
ned, and added therebnto,
to be read within his dio-
cesse of London, of all per-
sons, bycarg, and curates,
vnto theyr parishioners, v-
pon sondayes, & holydayes.

Anno. M. D. LV.

I.C.



Bonner, F.

The Table.

Great fund

- i. Of the creation and fall of Man.
- ii. Of the misery of all mankynde and of hys condemnation to death.
- iii. Of the redemption of Man.
- iiii. Howe the redemption in Chryst is apliable to man.
- v. Of chrysten loue and Charitie.
- vi. Howe daungerous a thinge the breake of Charitie is.
- vii. Of the Church what it is, and of the commodities thereof.
- viii. Of the auctoritie of the Church.
- ix. Of the Supremacy.
- x. Of the Supremacy.
- xi. Of the true presence of Chrystes body & blud in the sacrament of the Altare.
- xii. Of transubstantiation.
- xiii. Of certen Answers agaynst some commō obiections, made agaynst the sacrament of the Altare.

Ad lectorem.

oulum tuum Edmundone, euscopum nost. am, &
 commissum sibi gregem, bigpuiia, que manu, preta

The Byschoppe of London to all persons, fol. 2.
and curates, within his dioces of London.



Especiallye as the people of my dioces, be-
yng within your seuerall cures, & charge,
do (as in dede of reason they maye) loke
for to haue at theyr pastours hand, or at
the least way, by his prouision, & meane,
good instructiō, and teachinge, especiallye howe to
serue and please God, and how also otherwysle to do
their dutie, as to any one of them in theyr degre doth
appertayne. And forasmuch also as there is not now
a dayes that multitude, and plenteth of preachers,
whiche in tymes past hath ben, and by Gods grace,
hereafter shalbe. And fynallye, for that every one of
you in your owne person, is not able to discharge the
office of preaching, which many good folke do great-
ly wyshe, and desyre ye could, and woulde. Therefore
desyrynge to haue somethyng done onward, til God
of his goodnes prouide something better, I haue la-
boured with my chapleyngs, & frendes, to haue these
Homelies prynted, that ye may haue somewhat to
instruct, and teache your flocke withall, requyrynge,
and charginge euerye one of you, that diligentlye,
vpon the sondayes, and holydayes, ye reade to youre
flocke, frutefully, and deliberately, one of the said
Homelies. And thus fare you well. Geuen
at my house in London, the fyrste daye
of July. M.D.LII.

An homely, of the creation and fall of man.



The Propheete,
David in his fore
score and nintēth
psalme, exhortyng
all people to synge
prayse to almighty
god, to serue hi
in gladnes, and re
ioyse in his sight,
alledgeth thys as
a sufficient cause
thereof. *Scitote quoniam*

Psalme, cxix.

an ipse est dominus, ipse fecit nos, et non ipsi nos. which is to saye.

Know you that he is our Lord, it is he that
made vs, and we made not our selves. And in
dede, who ſo diligently wayeth ſo creatiō of man, can
not but therein moſt highly laude, & prayſe almighty
god, his creator. For wher in the creation of al other
viſible thinges, he did but onely commaunde, & will
that they ſhould be made, and incontīnēt they were
made, in the creatyng of man, he bled great ſolemp-
nitie, and many notable circumſtaunces. fyrſt tou-
chyng mā, he ſaid, let vs make mā, which wordes
be as it were the wordes of god the father, to God
the ſonne, & to the holy ghoſt, ſpoken after the ma-
ner of men, when they go about ſome great matter,
at what time they take good aduiſement or they be-
gyn, and doo ioyne with the beſt, & wyſeſt counſel-
lours,

Gen. ſ. i.

lours, that they can get. Thys circumstaunce (not beyng necessary of goddes parte, as withoute the which he might haue created man) doth most manifestly declare the special fauour, of almyghty god towarde mankynde: but that nexte circumstaunce, which doth immediatly folowe thys fyrst, is a more surer profe, and declaration of gods tender loue, towarde smā, whē he sayth. **Let vs make man to our owne similitude & likenes.** Now mark, good people, howe much god dyd for vs in our creation. He made vs in very dede like vnto hymselfe, & in so doyng what could he haue done more for vs? A wonderfull excellēt benefite & comfort is it vnto vs, to consider that man was made like vnto god. And to vnderstand this thyng the better, you shall know that the similitude, and likenes of man to god, was not in the body of man (for this you must moost certainly beleue, & the godhed is a spirite, & not a bodely substaunce) but this similitude and likenes was in þe soule, which was endued, with most heuenly & godlike qualities, as vnderstandyng, memory, and wil, with sondry gyftes also of grace. And here is to be noted by the way, that where almighty god sayeth, **Let vs make man to our owne similitude, & lykenes,** he geueth vs to vnderstād, & there be three parsons in trinitie, & yet but one god. For in that he sayeth let vs make man, therein is signified, a pluralitie, or number of persones: agayne, in that he sayeth to our similitude and likenes, and not to oure similitude: s and lykenesses, by thys is signified the vnitie

Genesis. 2.

bnitie also of one nature and substance. But to
 procede further concerning the creation of man, ye
 shall vnderstand, that the second chapter of Moyses
 booke, called genesis, in speciall maner doth reorde
 the seuerall making, as well of the bodye of man, by
 it selfe, as also of the soule by it selfe. And as touching
 the body, scripture doth there say, that. **GOD** four-
 med, or shaped it, of y^e earthe. Noting thereby the
 excellency of mans body, aboue the bodyes of other li-
 uynge creatures. for we rede not of anye other li-
 uynge creature, that god shaped, or fourmed, the bo-
 dy of it, but onely that he made it, and that at the co-
 maundement of almighty god, the earth brought
 fourth foure foted beastes, & the water, in like
 maner, brought fourth fyslhes, & foules. Only
 of y^e body of mā scripture witnesseth y^e **GOD** shaped
 it. And as cōcerning y^e soule of mā, it is wytten of it,
 in the sayd second chapter of genesis, howe y^e god bre-
 thed it into the body, which .ii. circumstaunces, as
 they import a marueylous excellency of man, aboue
 other bodely creatures, so they most clerely declare
 the cōcedyng great goodnes of God, towardeg man.
 Now when god had, in such a singuler fashion, cre-
 ted man, he gaue hym souereigntie ouer all the fysl-
 shes of the sea, ouer the foules of the ayer, and ouer
 the beastes of the lande, yea and made hym a kyng,
 and Emperour on the earth. And yet not satisfied
 with al this, he placed man in Paradyse, that is in
 a most pleasaunt garden, where he had planted all
 kynde

Genesis. i.

Genesis. 2.

kynd of frute, beautilfull to beholde, and delicious to
 eate, for man to fede vpon, onely one kynde of fruyte
 he charged hym on payne of death, (and that not of
 the body alone, but of the soule also) vtterlye to re-
 frayne from, which was the fruyte of the tree called
 in scripiture, the tre of knowledge of good, and euyl.
 And lyke as in a most maruelous sorte he made A-
 dam the fyrste man, so in as marueylous, & straunge
 a sort he made Eue the first woman, euen of a rybbe
 taken out of Adams lefte syde, and her he made par-
 fyte, and furnyshed her with like gyftes as he had
 done Adame the first man: what canne we then
 thinke, or deuyle, that God might haue don more for
 vs in our creation, then herein he dyd. He made the
 soule immortall, that is such as shoulde continue for
 eyer without ende. He furnished it with moste sin-
 guler gyftes both of nature and of special grace also
 The body of man, in the estate of originall innocen-
 cie, had in it helth, strength, ciuylines, and other like
 qualities, in the highest degre of perfection, it had in
 it selfe then, no fond lust, or concupiscens, no prouitie
 or inclination to euyl, no lothsumnes in doing good,
 no infirmitie or wekenesse, no lacke or want of any
 qualitie fyt and decent for it. The body of man was
 then obediēte to the soule, the soule altogether
 obedient to God. So that on Gods parte, oure ma-
 ker and creator, there is nothyng towardes vs but
 all perfection, all great kyndnes, al fatherly loue, &
 fauour. Holy scripiture most euidently affirmeth
 al creatures were made good in their creation, say-
 ing. *Vidit deus omnia que fecerat et erant valde bona. Gene. 1.* That

Genesis. 1.

is. God saide al things which he had made,
and they were very good. which thyng as it is
generally true in all creatures concerning their cre-
ation, so is it in a certen degre of excellencye to be
verified in man touchyng the estate of his originall
innocency. Thus we may perceauie þ in the creation
of man, al was excellent & parfytte, whiche ought e
greatly to inflame vs the more to loue and serue al-
mighty God our most lounge creator. But for as-
muche as that blessed estate is lost, & mankynd by þ
losse thereof, fell into extreme miserie and wretched-
nes, it is consequently to be well considered of our
part, by what meanes man was brought from so
good and blessed a case, to so euyl and miserable an
estate, whiche poynte well wayed, is a sufficient
grounde to cause vs on the other syde vtterly to de-
test & abhorre al synne. For that greuous fal of man
came of synne. Synne it was, for which God thrust
man oute of paradysse, synne it was that caused the
fleshe to strue agaynst the spirite, and the spirite,
agaynst the fleshe, synne it was that broughte vn-
to mankynde necessitie of bodyly death, and all the
infirmities and diseases, which man in thys tran-
sitory lyfe sustayneth, synne fynally it was, that cau-
sed all the posteritie of Adam and Eue to be borne
in state of dampnation. But some perchaunce are
desyrous fardar to knowe, by what meanes man
was fyrst brought to comyette synne. For the vn-
derstandyng wherof, lette vs haue recourse to the
iii. chap. of Genesis, where it is wyrtten: how that þ
woly serpent the deuyll came vnto Eue and sayde
vnto

unto her: **Why** hath God gyuen you commaundement not to eate of euery tree in paradys: Where unto the Woman answered and sayde: of the fruyte which is in paradise we eate, but of the frute of that tree þ groweth in the myddest of paradys, **GOD** hath charged vs not to eate or touche it: lest perchauce we dye. Then sayde the serpente to the Woman: Naye, you shall not dye. For God knoweth that whatsoeuer daye you shall eate thereof, your eyes shall be opened, and you shall be like Gods, knowinge good and euill. The Woman therefore saw that the tree was good to eate of, and beautifull to the eye, and pleasaunte to beholde, and she tooke of the fruyte thereof and dyd eate, and gaue part to her husband, who also dyd eate.

Thus through the prouocation of the deuyl, man first fell into synne. wherefore as we must alwayes abhorre synne and forbear it, bycause of the greete misery it brought vs vnto, so should we no les hate, and to the vttermoost of our power, by the deuyl and all his suggestions, knowing that thereby we were first induced to committe synne. For as thys our aduersary was busy at the begynnyng with oure first parentes, so is he no les but rather more busy with vs at thys present, as wytnesseth Saynt Peter in the .v. chapter of his first epistle, saying.

i. Peter. 5.

Poure aduersary the deuyl, as a roying lion
 goeth about, seking Whom he may deuour.
 Thys aduersary of mankynde, disdaynyng at the
 greate felcyppe that Adam and Eue were in,
 neuer crasyd questionyng, and crasyng with the
 woman, being the weaker and trayler vessell, butyll
 he had made them disobey gods commaundement:
 by which their doying, they lost the ovygynall great
 innocency which they had at there creation, which
 being lost, uether the body woulde be obedient to þ
 soule, nor the soule to god, but al was in man turned
 vpsidowne: yea therby they fel also into necessitie of
 temporall death of body, and (which is worst of all)
 into the estate of eternall damnation, and euerlast-
 ing death, both of body and soule. But now, because
 it maye parauenture seme in some mans iudge-
 ment, that seying the thing that Adam and Eue did,
 was but the eatyng of an appell, therefore their
 faut was not great, nor deserued so greuous punish-
 ment, let vs consider the circumstaunces, and we
 shall sone perceyue the offence not lyght, but verpe
 sore and heynous. ffirst the thyng which god com-
 maunded man to forbear, was a thyng most easye
 for hym to forbear, and so much was his faute the
 greater. Besides this, whan a man is tolde before of
 great peryll and daunger that shall lyght vpon him
 if he doo this or that, in case after such warnyng he
 offende therein, his fault is thereby made the gre-
 uouser. Thyrddly, the lesse inclination a man hath to
 any synne, the moze he synneth yf he doo the same.
 Nowe Adam and Eue, had in them no inclination
 at

at al, nother to one vice nor to other. fourthly, when a man hath late receyued great benefites at hys so-
 ueraygn's handes, if he incontynently breake his ex-
 presse wyll, the contempt and disobedience is made
 therby the greater. The thyng that Adam and Eve
 dyd eate, was in dede but an appell, yet the eatyng
 thereof in that case, was an high disobediẽce against
 god, and the corrupting of all mankynd, for as much
 as they two were the very route, whereof all men
 must clype, and the route being once naughte, howe
 can the tree or braunches, cummyng of that route,
 be good? Therfore S. Paule in his Epistle to the Ro-
 mames in the .v. chapiter thereof saith. By the of-
 fence of one man, synne came vpon all men,
 to condemnacion, and in the same chapiter im-
 mediately after, he sayeth to lyke purpose, throughte
 the disobedience of one man, manye became
 synners. And withyn a lytle after he saith. Sinne
 came into this world by one man, & through
 synne came death, & so death passed to al mē.
 Thus haue you hard fyrste the lonyng kynednes of
 God to man, in that he created hym in so worthy a
 maner, nexte ye haue harde the myschance that com-
 meth to mankynd by synne, and thirdly what an ex-
 treme enemy also the deuyl is vnto vs. In an other
 homily hereafter, ye shal heare of the exceeding great
 mercy of god, in deliuering mankynd by a meruelous
 maner, out of the estate of this dampnatio. wherfore
 to conclude for thys presente tyme, this shalbe to ex-
 horte

Rom. 5.

An homely of the Creation and fall of man.

hort you, that you sayle not daylye and howeelye to
geue most hartly thanks to almyghty God, for that
he of his mere goodnes created you, & created you,
not without sense, as the stones, not without reason
as the brute beastes, but hathe gyuen you all nota-
ble qualities and powers that other corporall crea-
tures haue, and besydes, hathe perticularlye planted
in you reason and vnderstanding, and sondry goodly
qualities of body and soule, seuerall to the nature of
man only, and not commō to man, and other erthly
creatures. This is furthermore also to exhorte you,
that remembryng what miserye came to mankynde
by synne, and by such a synne, as in some mens iudge-
ment might seme to be but very smale, it is to wytte,
by eatynge of an apple, you wol be circumspecte in a-
uoiding of al kinde of synne, and disobedience, be the
thinge in hys owne nature neuer so smale a thyng,
whyche is by God hymselfe, or by suche as we owe
obedience vnto, commaunded. Finallye and laste of
al, this is to exhorte you, to consider diligently that
we haue a deadly enemy, which is the deuyl, who de-
spytheth oure destruction, and doth moost craftely and
busely tranayle by all meanes wryth vs, to worke the
same, of whose mooste subtyll and wilye traynes, we
musse principally take hede of, whiche graunt vnto
vs all, the blessed trinitie, the father, the Sonne,
and the holye ghoste, to whome be all
honoure and glorye wryth-
oute ende. Amen.

Io. Harpesfeld sacre theologie professor
Arch. London.

CAn homely of the misery of all mankinde, fol. 7.
 and of hys condemnation to everlastynge
 death, by hys owne synne.



The holye ghoste,
 in wytyng the holy
 scripture, is in no-
 thyng more diligēt,
 then to pull downe
 mannes bayne glo-
 ry, and pryde, which
 of all vices, is moost
 vniuersallye grassed
 in mankynde, euen
 from the fyrste infec-
 tion of our fyrste fa-

ther Adam. And therefore, we reade in many places
 of scripture, many notable lessons agaynst this olde
 rooted vyce, to teache vs y^e moost cōmēdable vertue
 of humilitie, howe to know our selues, & to remēber,
 what we be, of our selues. In the booke of Genesis,
 almyghty God geueth vs all, a tytle & name in oure
 great graunde father Adam, which ought to admo-
 nish vs al, to consider what we be, whereof we be,
 from whence we came, & whyther we shall, sayenge
 thus. *In sudore vultus tui desceris pane tuo, donec reuerteris in terram
 de qua sup̄sus es: quia pulvis es, et in puluerem reuerteris.* That is to
 saye, In the sweate of thy face thou shalt eate
 thy breade, vntyll thou retourneest into the
 earth, oute of whyche thou wast taken: for
 dust thou art, & into dust thou shalt retourne.

Gene 3.

Here

Here (as it were in a glasse) we may learne to know our selues, that we be but grounde, earthe, and dust, and that to grounde, earthe, and duste, we shall returne agayne, whyche name and title of earthe, and duste, appoynted, and assigned by God, to all man- kynde, the holye Patriarche Abraham, dyd well remember: and therefore he calleth hym selfe by that name, when he maketh his earnest prayer for So- dome and Gomorre, saying in the. xviij. of Genesis.

Cum sup puluis et cinis, that is to saye, saying I am dust and ashes. And we reade that Judith, Hester, Job, Hieremie, with other holy men and women, in the olde testament, did vse sacke clothe, and did caste duste, and ashes vpon theyr heades, when they be- wayled theyr synnefull lyuynge. They called and cryed to God for helpe, and mercy, with suche a cere- mony of sacke clothe, duste, and ashes, that thereby they might Declare to the hole world, what an hum- ble, and lowly estimation, they had of them selues, and howe well they remembered theyr name, & tytle aforesayde, theyr vyle, corrupte, frayle nature, duste, earth, and ashes. The booke of wysedome also, wil- lyng to pull downe oure prouide stomakes, moueth vs diligently, to remember our mortall, and earthly generation, which we haue al of him, that was first made: and that all men, as well kynges, as subiectes, doo come into this worlde, and doo goo sute of the same in lyke sort, that is, as of our selues, full of syn- nable, as we maye dayly see. And almyghty God commaunded his Prophet Eay, to make a proclama- tion, and to crye to the hole worlde: that all fleshe

is

Gene. 18

Judith. 3.

and. y.

Iob. 13.

Hiere. 6.

and. 25.

Sapience. 7.

Esa. 11.

is grasse, and that all the gloype of man, is as the flower of þe felde, the grasse is wythered, and the flower doth fall away, for the winde of our Lord bloweth vpon it. The people surely is grasse, whiche dryeth by, and the flower fadeth away, but the woorde of our Lord abydeth for ever. Accordynge whereunto, the holye prophet Job, hauynge in hym selfe great experience of miserable and synnefull estate of man, dothe open the same to the worlde in these wordes. *Homo natus de muliere, breui viuens tempore, repletur multis miserijs, qui quasi flos egreditur, et conteritur, et fugit velut umbra, et nuq̃ in eodem statu permanet et dignum ducis super huiusmodi aperire oculos tuos, et adducere eum tecum in iudicium? quis potest facere mundum de immundo conceptum semines?* That is to say **M**an beyng borne of a Woman, lyuynge a short tyme, is full of manyfolde miseries, he spryngeth by lyke a flower, & fadeth againe, vanyng away (as it were) a shadow, and neuer contineweth in one state. And doest thou iudge it mete (**O** Lord) to open thyn eyes vpon suche a one, and to brynge hym to iudgement with thee? Who can make hym cleane that is conceyued of an vncleane seede? In dede all men of theyr euylues and naturall prouenes, were so vniuersallye gyuen to synne, that God (as the scripture testifieth) repented þe ener he made man. And by synne, his indignation was so muche prouoked agaynste the worlde, that he drawned all the worlde wyth floodes, excepte Aoe him selfe and

Job. 14.

Gene. 5.
and. 7.

and hys lytle householde.) It is not withoute greate
cause, that the scripture of God, dothe so many times
call all meune here in this worlde earthe, sayenge.

(O thou earth, thou earth, thou earthe, heare
the woorde of oure Lorde.) Hier. xxij. This,

oure ryght name, vocation, and tytle: earthe, earthe,
earth, pronounced by the prophet, sheweth what we
be in dede, by what soeuer other style, tytle, or digni-
tye me doo call vs. Thus, he plainly nameth vs, who
knoweth best, bothe what we be, & what we oughte
of right to be called. And thus he describeth vs, spea-
kyng by hys faythfull Apostle S. Paule to the Ro-
maynes the. iij. Chapiter, saying. All men, Jewes

and Gentiles, are under synne: there is none
ryghteous, no, not one: there is none that vnder-
standeth, there is none that seeketh after
God, they are all goone out of the waie, they
are all vnprofitable, there is none that dothe
good, no not one, theyr throte is an open se-
pulchre, with theyr tongues, they haue vsed
crafte and deceyte, the poyson of serpentes is
vnder theyr lippes, theyr mouth is full of
cursyng and bitterness, theyr feete are swifte
to shed bloude, destruction and wretchednes
are in theyr wayes, & the waie of peace haue
they not knowen, there is no feare of God be-
fore theyr eyes. And in an other place, that is to

wit, Galathians. iij. S. Paule wryteth thus: (God
hath

Hier. 22.

Roma. 3.

Gala. 3.

hath vrayned all nations in vnbeleif, that
he myght haue mercy on all. The scripture
concludeth all vnder synne, that the promise
by the saythe in Iesus Christe, should be giue
vnto them that beleue. **S.** Paule in many pla-
ces, paynteth vs oute in our colours, calling vs the
chyliden of the wrath of God, when we be borne:
sayenge also, that we cannot thinke a good thought
of our selues, much lesse, we can say wel, or doo wel,
of our selues. And the wylsman sayeth, in the booke
of Proverbes, the iuste man falleth seuen ty-
mes a daye. The mooste tried and approued man
Job, feared all his woorkes: **S.** John the Baptiste,
beynge sanctified in hys mothers wombe, and prai-
sed before he was borne, called an aungel, and great
before the Lord, replenyshed euen from hys byrthe,
with the holy ghoste, the preparer of the way for our
sauoure Christe, to be more then a Prophet, and the
greatest that euer was borne of a womā: yet he plai-
nely graunteth, that he had nede to be washed of
Christ: he worthely extolleth and glorifieth his lord,
and mayster Christe, and humbleth hym selfe, as vn-
worthy to vn buckle hys shooes, and geueth all ho-
noure and glorie to God. So doeth saincte Paule,
both oft, and euidently confesse hym selfe, what he
was of hym selfe, euer getyng (as a moost faythfull
seruaunte oughte to doo) all prayse to hys mayster
and sauoure. So doeth blessed saint John the
euangelist, in the name of hym selfe, and of all other
holy men, be they neuer so iuste, make this open con-
fession

Roma. 11

Gala. 3.

Pro. 24.

Lucr. i.

John. i. and. 2.

An Homely

cession: If we saye, that we haue no sinne, we
deceiue our selues, and the truth is not in vs:
If we knowledg our synnes, God is faith-
full and iust, to forgiue vs oure synnes, and
to cleanse vs from all vnrightheousnes: If we
saye, we haue not synned, we make him a li-
er, and hys woorde is not in vs. wherefore, the
wysemā, in the booke called Ecclesiastes, openly de-
clareth, that there is not one iuste man vpon the
earth, that dothe good, and synneth not. And saint
Dauid is ashamed of hys synne, but not to confesse
hys synne. Howe ofte, howe earnestlye, and howe la-
mentablye doeth he desyre Gods greate mercye, for
hys great offences, and that God should not enter in
to iudgement wyth hym? And agayne, howe well
wayeth this holy man hys synnes, when he confes-
seth, that they be so many in number, and so hydde,
and harde to vnderstāde, that it is in maner vnpos-
syble, to knowe, vtter, or number them? Wherefore,
he, haupng an earnest, and depe contemplation, and
consyderation of hys synnes, and yet not commyng
to the bottome of them, maketh supplication to God,
to forgiue hym hys priuie, secrete, hydde synnes: to
the knowledg of the whyche, he cannot attayne.
He wayeth ryghtlye hys synnes, from the originall
roote, and spryng heade, perceyuinge inclinations,
prouocations, styringes, stinginges, buddes, brān-
ches, dregges, infections, tastes, felinges, and sentes
of them, to cōtinue we in him stil. wherefore he sayeth:
Marke, & behold, I was conceiued in synnes:

Eccles. 7

Psal. 2.

Psal. 19

Psal. 2.

He saith not sinne, but in the plurel number, sinnes: for as muche, as oute of one, as fountayne, spryngeth all the reste.

And oure sauour Christ sayth, there is none good but God, and that we can doo nothing that is good, without hym, or no man can come to the father, but by hym. He commaundeth vs all to saye, that we be vnprofitable seruauntes, when we haue doone all that we can doo. He preferreth the penitente Publi- cane, before the proudeholpe, and gloryouse Phary- sey: He calleth hym selfe a phylition, not to them that be hole, but to them that be sicke, and haue nede of his salue, for they: sore. He teacheth vs in oure pray- ers, to reacknowledge oure selues synners, and to aske forgeuenes, and deliuerance from all euyls, at oure heavenly fathers hande. He declareth that the synnes of oure owne hartes, doo desyle oure owne selues. He teacheth that an euill woorde, or thought, deserueth condemnation, as sy mynge, that we shal geue an accompte, for euery ydle woorde: He sayth, he came not to saue, but the shepe that were vtterlye lost, and cast awaye. Therefore, setwe of the proude, iust, learned, wysse, perfite, and holy Pharyseis, were saued by hym, because they iustified them selues, by they: counterseypte holynes, before men. wherfore good people, let vs beware of such hypocrisie, haire- gloze, and iustificing of our selues. Let vs looke vpō our feete, and then do wone oure Decockes fethers, do wone proudeharte, do wone hayne claye, fraple, and brittle vessels. Of our selues, we be crabbe trees, that can bying furth no Apples, we be of our selues, of such

Mark. 9

earth, as can byrnyng furth but weedes, nettels, brambles, hyfers, ecclie, and darnell. Our fruytes be declared in the fyfte chapiter to the Galathians. we haue neither sayth, Charitie, hope, patience, chastitie, nor any thinge els that good is, but of God: and therefore, these vertues be called there, the fruytes of the holy ghost, and not the fruytes of man. Let vs therefore, acknowledge our selues before God, (as we be in dede) myserable and wretched synners. And let vs earnestly repent, and humble our selues hartelye, to crye to God for mercye. Lette vs all confesse with mouth, and harte, that we be full of imperfections. Let vs knowe our owne workes, of what imperfection they be, and then we shall not stande folyshely, and arrogantly, in oure owne conceptes. For truely, there is imperfections, in our beste woorkes: we doo not loue God, so muche as we are bounde to doo, with all our harte, mynde, and power: we doo not feare God so muche as we ought to doo: we doo not praye to God, but with great and many imperfections. we geue, forgue, beleue, loue, and hope vnperfectlye: we speake, thinke, and doo, vnperfectlye, we fyght agaynst the deuyl, the worlde, and the fleshe, vnperfectlye. Let vs therefore, not be ashamed to confesse playnely, oure state of imperfection: yea, let vs not be ashamed to confesse imperfection, euen in all our workes: Let none of vs be ashamed, to say with holye S. Peter: I am a synfull man. Let vs all saye with the holye prophet Dauid: we haue sinned with our fathers, we haue done amysse, and

Luke. 5.

of 2. 160.

and dealte wyckedlye. Let vs all make confessi-
on with the prodigall sonne to oure father, and saye Luce.15.
with him: We haue synned agaynst heauen, and be-
fore thee (O father) we are not worthy to be called
thy sonnes. Lette vs all saye with holye Baruch: Baruch.2.
O Lord our God, to vs is Worthely ascribed
hamie and confuslon, and to thee ryghteous-
nes. We haue synned, We haue done Wicked-
ly, We haue behaued our selues vngodlye, in
all thy ryghteousnes Let vs all say with the ho-
ly prophete Danuell: O Lorde, rightuousnes
belongeth to thee, vnto vs belongeth confu-
sion. We haue synned, We haue bene naugh-
tie, We haue offended, We haue fled from thee, Daniel. 9
Wee haue gone backe from all thy preceptes,
and iudgementes.

So we learne of all good men, in holy scripture,
to humble oure selues, and to exalte, extoll, prayse,
magnifye, and glorifye God.

Thus ye haue hearde, howe euil we be of our selues,
howe of our selues, aby our selues, we haue no good-
nes, helpe, nor saluation: but contrary wyse, synne,
dampnation, and deathe euerlastyng: whyche, yf
wee depely weygh, and consyder, we shall the bet-
ter vnderstande, the great mercy of God, and howe
our saluation cometh onely by Christe: for in oure
selues, as of our selues, we fynde nothyng, where-
by we may be deliuered from this miserable capti-
uetye, into the whyche we were caste throughe the
enue

enuye of the Deuyll, by transgression of Gods com-
 maundement, in our fyrste parent Adam. we are al
 become vncleane: but we al of our selues, are not ha-
 ble to clesse our selues, nor to make one an other of vs
 cleane. we are by nature, the chyldren of Gods
 wrathe: we are not hable of oure selues, to make vs
 the chyldren and inheritous of Gods glorie. we
 are shepe that runne astray: we canot without god-
 des grace, and helpe, come agayne to the shepe folde:
 so great is our imperfection and weakenes. In our
 selues therefore, maye not we glorie, which of oure
 selues are nothyng but synnefull, neyther maye we
 bragge of our woorkes that we doo, whyche all be
 so vnperfecte and vnpure, that they are not of them
 selues, hable to stande before the ryghteous throne
 of G O D, as the holpe Prophete Dauid saith:
Enter not into iudgemente wyth thy ser-
uaunte, O Lorde, for no man that lyueth,
 shalbe founde ryghtuous in thy syghte. To
 God therefore, muste wee flye, or els shall we neuer
 fynde peace, rest, and quyetnes of conscience, in oure
 hartes. For he is the father of mercyes, and God of
 all consolation, he is the Lord, wyth whome is plen-
 teous redemption. He is the God, whyche of his
 o'ne mercy saueth vs, and setteth out bys charitie,
 and exteadyng lone to ward vs, in that of his o'ne
 voluntary goodnes, when we were perished, he sa-
 ued vs, and prouyded an euerlastyng byngedome
 for vs. And all these heavenly treasures are giue vs,
 of bys mere mercy, freelye. And for whos sake? True-

Peter. 2.

psal. 129.

ye, for Iesus Christes sake, that pure, and vndefiled
Lambe of God. He is that dearely beloued sonne, for
whose sake, God is fullye pacified, satysfied, and set
at one with man. He is the Lambe of God, whyche
taketh away the synnes of the worlde, of whome it
maye be truely spoken, that he dyd all thynges well,
and in his mouthe was founde no crasse, nor subtel-
tye. Lyke wyse he maye saye: the prynce of the worlde
came, and in me he hath nothyng. He maye say also:
whiche of you shall reprove me of anye faulte? He is
that hygge and euerlastynge priest, whyche hath
offred him selfe to God, when he instituted the sacra-
ment of the Altar, and once for all, in a bloudye sa-
crifyce, doone vpon the crosse, with which oblation,
he hath made perfecte for euermore, them that are
sanctified. He is the mediatoure, betwene God and
man, which payed our ranfome to God, wyth hys
owne bloude, and wyth that, hath clenfed vs from
synne. He is the Physicion, whiche healeth all our di-
seases. He is that sauoure, whiche saueth the people
from al theyr synnes. To be short, he is that flowing,
and moost plenteous fountayne, of whose fulnes, all
we haue receyued. For in him are all the treasures of
the wyfedom, and knowledge of God hydden. And
in hym, and by him, haue we from God the father, al
good thynges, perteyning eyther to the bodye, or to
the soule. O how muche then, are we bounde to this
oure heauenlye father, for these, his greate mercyes,
whiche he hath so plenteously declared vnto vs, in
Christe Iesuoure Lorde, and sauoure: what than-
kes, worthy, and sufficiente, can we giue to him? Let
vs

i. Peter. 2

i. Iohn. 3

Matt. 1

vs all with one accorde, burste oute wth ioyful vo-
ces, euer praylynge, and magnifyenge this Lorde of
mercy, for hys tender kyndenes shewed to vs, in hys
dearely beloued sonne Iesus Christ oure Lorde.

Let vs nowe learne to know our selues, our frail-
tie, and weakenes, withoute anye ostentation, or
boastynge of oure owne good deedes, and merites.
Let vs also knowledg the exceedynge mercye of
God, towarde vs, and confesse, that as of our selues
commeth all euyl, and dampnation, so lyke wyse of
hym, cometh all goodnes and saluation, as God
him selfe saieth by the Prophet Oze: **O Israel, thy
destruction commeth of thy selfe, but in me
only is thy helpe and comforte.** If wee thus
humbly submyt our selues in the syghte of God, we
maye be sure, that in the tyme of hys visitacio, he wil
lyfte vs vp, vnto the kyngedome of hys dearely
beloued sonne, Christe Iesu our Lorde, to
whome with the father, and the holy
gooste, be all honoure and glo-
rye, for euer.

Amen.

Io. Harpesfeld sacrae theologiae professor.
Arch. London.

An homelye of the redemption of man.

Fol. 13



I Was declared
vnto you, good chri-
sten people, in þ last
homelye, howe oure
fyrste parentes Ada
and Eue, were by
the singular good-
nes, and especial fa-
uoure of almyghtye
God, created ryghte
worthye creatures,
and in the estate of

perfytted innocencye. It was also shewed howe tho-
rough disobedience to theyr creator, they broughte
them selues, and all mankind, into the estate of euer-
lastyng damnation. Nowe shall you consequentye
heare, of the delyueraunce of man, out of that damp-
nable estate, that is, of oure redemption. For the vn-
derstandynge whereof, you must perfyttlye beare in
mynde, that the whole nature of man, both in bodye
and soule, was thorough orygynall synne, greatlye
defiled. For the soule (which is the cheif part of man)
loske thereby the especiall gyftes of grace, with
whiche it was indued in the creation, and besydes
that, it was also maymed in the gyftes of nature, as
in memoire, intelligence, wyll, and other lyke. And
the bodye (whiche is the inferiour parte) it also was by
the meanes of orygynall synne, brought to the neces-
sarpe estate of mortalitie, so that it muste nedes die,

D.

and

and was throughe that synne of our sayde fyrste parentes, made weke, and brought to be subiecte, to sondry kyndes of infirmities, and sykenes: and nother coulde God, of his iustice, receaue man agayne to fauor, and state of eternall lyfe (beyng thus in bodye and soule, by his owne defaulte defyled) vnles he were fyrst made pure, and cleane, agayne nether man was able to helpe him selfe herein, no, nor yet anye angell at al. Wherefore, almyghty God (whose mercy exceedeth all his workes) pytienge the wretched case that mankynde was in, dyd appoynt, euen from the begynnynge, his onely sonne, the seconde person in trinitie, to be the sauour of the worlde, and to restore man agayne, to perfit clenness, both in body, and soule, and that, by the way of very iustice, in making a full amendes, and payinge a sufficiente raunsome for synne. And this sonne of God (accordynge to the wyll of his father,) dyd take vpon hym the nature of man, ioyninge to his euerlastynge Godheade, the whole, and perfyte nature of manhode, not making that nature of man, which he toke, a new of nothing, as he dyd heauen and earth, nor yet makynge it, of a clod of earth, as he dyd y body of Adam, but he toke the nature of man, of the very substance of the byrgyn Mary his mother, that lyke as Adam and Eue, brought them selues, & all theyr posteritie, through sinne, into the estate of eternal dampnatio: so Christ, takynge vpon him, the very selfe same nature, beyng descended from Adam and Eue, vnto the virgin Mary, and of her beyng taken, and ioyned in hym to the godhead, in vnitie of person, shoulde by his innocen-

nocency, & through death, wyllyngly suffered in that
 his most innocent bodye, not only hym self, become
 immortal mā, & haue glory euerlasting, but make so
 many also, partakers of lyke blessednes, as shuld en-
 ioye the merites of his passion. Wherefore, it is a ve-
 ry pernicious errour, to thynke that chyst tooke not
 his fleshe, of the verye fleshe of the blessed Wyrgyn
 Marye his mother. Howe could his death haue done
 me good, if it were not of the same nature that I am
 of, & therefore S. Paule in his seconde chapiter of Heb. ii.
 his Epistle to the Hebrues sayeth. *Qui sanctificat, et qui*
sanctificantur, ex vno omnes, that is. He that sanctifyeth,
 and they which are sanctified, are all of one:
 and within a lyttle after he sayeth farther, *Debit per*
omnia fratribus assimilari, vt misericors fieret, et fidelis pontifex, ad deum,
vt repropitiaret delicta populi, that is, Chyste muste in all
 poyntes, become lyke to his brethren, that he
 myght be a merciful and fruteful Bisshop to
 God Ward, to procure mercy for the sinnes of
 the people. If Chyst tooke not the fleshe of y^e Virgin
 Marye, howe is that promyse fulfilled, which God
 made immediatly after the falle of our first parētes,
 when he thrust them out of paradise, at which tyme,
 he said vnto the serpente (as it is wrytten in y^e thyrde
 chapiter of Genesis.) I Wyl set enmitie betwixt
 the, and the womans sede, and it shall treade Gene. 3.
 do wne thy hedde: Lo, how mercifully God dea-
 leth wryth mankynde, He promysed that one shoulde
 be bozne of the sede and stocke of Eue, which shoulde
 D. ii. vanquyſhe

banquyſhe our ghoſtly enemy the diuell. Nowe in
that he calleth hym the ſede of the woman, he moſte
playnely declareth, that he muſt nedes haue in hym
the ſelfe ſame nature that the woman had. Agayne
God makynge the ſecond promyſe of the ſame ſede,
to come of the ſtocke of Abraham the patriarke, ſaid
vnto Abraham, (as is wytnesſed in the lxxii. of Ge-
neſys) In thy ſede ſhall all the nations of the
World be bleſſed, & many hundred yeares after þe
promyſſed lyke wyſe to kynge Dauid, that, that ſede
ſhould come of hym to. Which promyſes of almygh-
ty God, were not to be verified in Chryſt, if he toke
not þe ſubſtaunce of his fleſh, of the Virgin Mary his
mother. But here it may ſeme ſtraunge to ſome, þe al-
mighty god (ſeing he inteded from þe beginninge, to
ſed his ſonne into þe world, to be incarnate for mans
redemption) did defer the ſendinge of hym ſoo longe,
that is, the ſpace of foure thouſande yeares or ther-
aboute. To whome it is to be aunſwered, that the
long tarynge of Chryſte, before he was incarnate,
came not of lacke of good wyl in god, towarde vs,
but of vncledynes, and lacke of good diſpoſition, to
receyue hym on oure partes. For if Chryſte ſhoulde
haue comen in the begynnyng of the worlde, men
would haue thought, that if God had ſuffered them
to vſe theyr owne natural powres, they would haue
attayned ſaluation well inough, without any other
helpe on Gods parte. Agayne, thoughe after
longe experience, and trauayle of man, folowing the
onely lyghte of nature, it was euidente, that he ne-
ded a ſpeciall ayde from God, to the attaynyng
of

of euerlastynge lyfe, yet the worlde myghte haue
demed, that in case God of hys goodnes, had geuen
vnto manne some speciall lyghte, and knowledge
of hys wyll and pleasure, that then vndoughtedlye,
without farther helpe, he shold wyng such speyall
lyght, and knowledge, myght be able well inoughe
to attayne to euerlastynge lyfe. Therefore, to take
all suche excuses awaye, and that we shoulde plaine-
lye vnderstande, that after we once fell into synne,
neither the light of nature in vs, neyther the know-
ledge of the wyll of God, by speciall reuelation ope-
ned vnto vs, was able to helpe vs, god suffred man-
kynde to trauel, fyrst by the light of nature, secondly
by the lawe of Moyses, and yet man ranne styll far-
ther, and farther, into damnation. Whereby it appe-
areth, that though knowledge of the truth be necessa-
rye, to the attayninge of euerlastynge lyfe, yet suche
knowledge (be it neuer so great) beyng in a man cor-
rupted with synne, is to feble and to weake to purge
him of synne. For purgation & clensynge of synne, com-
meth by some other meanes, besides y knowledge of
the truth: and therefore S. Paule in the fyrste chapi-
er of his epistle to the Romaines, most plainly affir-
meth, that in the tyme of y law of nature, men knew
enough of God, but yet, not withstanding theyr kno-
ledge, they fell into abhominable idolatry. The wo-
rdes of S. Paule, in that place are these. So much
as may be known of god, is manifest in the
that is to say, in those whiche liued vnder the lawe
of nature, from Adam vnto Moyses) For his inui-
sible

sible thinges, euen his eternal powver, & god-
 hed, were sene of thē, being vnderstanded by
 the works of the creatiō of the world, so that
 they are without excuse, bicause, that when
 they knew God, they glorified hym not as
 god nether were thanketul, but becamful of
 vanitie in their imaginacions. And as y^e lyght
 whiche men had by the lawes of nature, was not
 of force, to kepe them from synne, so nether the lawe
 of Moyses, beyng opened from god him selfe by spe-
 cial reuelatiō, could suffice to ryde mā from sinne (as
 S. Paule in the second chapiter of his foresayde e-
 pistle testifieth saying) Behold thou art a Jew,
 and thou doest rest in the law, and doest glo-
 ry in god, and doest know his wyl and plea-
 sure, & being instructed in the lawe, thou do-
 est allowe that is best, and doest truste that
 thou art a guyde of the blinde, a light to the
 which are in darkenes, an instructour of the
 folye, a mayster of the ignozante, and that
 thou knowest by the lawe the fourme of so-
 ens & truth: but yet thou that teachest other,
 teachest not thy selfe, thou & prechest againe
 aduoutri, art an aduoutre thy self, thou that
 dooest despye Idoles, commyttest sacriledge
 thy selfe, thou that doest glorie in the lawe
 through trangressing of the lawe, doest dy-
 hono-

honor God, for the name of God, throughe you, is blasphemed amongst the gentyles.

Thus it is euident, by the doctryne of Saynte Paule, that nother by the common lawe of nature, nether by the special knowledge of the law of Moyses, man was able to auoyde eternal dāpnation, but that he neded, besides such knowledge, of some other helpe, that is, of amendes, to be made for his sinnes, and thereby, to be reduced into the fauour of god as gayne, and to haue aboundaunce of grace geuen vnto hym, by which grace he should both in his knowledge be better established, & be able also, according to knowledge of truth, to walke in the truth. For this amendes to be made, the second person in trinitie, being god immortal, became mortal man, & was made in all partes like vnto one of vs (sinne only excepted) and he did vnite vnto his godhead, the body and soule of man, in vnitie of person, in such a merueilous sort, that as in vs, the body being of one nature, and the soule being of another nature, doo make yet but one person, so in hym the nature of God, and the whole perfect nature of man, doo make but one person. Of this incomprehensible vnion of godhead, & manhed in Christ, S. Iohn speaketh in the fyrst chapter of his gospell, saying. *Verbum caro factum est, et habitauit in nobis.* the Worde. (that is the sonne of God) was made fleche,) (that is man) & dwelt amongest vs, he dwelt here on the earth, (as scripture declareth,) aboue .xxiiij. yeares, and when he had fulfilled all thynges, accordyng to the sayinges of the holpe

Iohn. I.

ly prophetes, whiche were to be fulfilled of hym be-
 fore his passion, then he suffred death willingly, yea,
 the death of the crosse, by suche payne, (wrongefullye
 procured of the deuill against him) to raunsome man-
 kynde oute of captiuitie, whiche it sustayned vnder
 the deuill moost iustly: and that this raunsome shold
 be perfyte, he suffred sondry sortes of mooste spytefull
 wronges, and intollerable paynes, & tormentes, in
 his most pure, and innocent body, as buffeting, bin-
 dinge, scourgyng, plattynge on his head, a crowne
 of thorne, hanginge on the crosse, pearcinge of his
 handes and fete with nayles, openynge of his syde
 with a speare, and shedynge of his mooste precious
 bloude, whiche passion of his, as it is a moost parfyte
 myrrour, and glasse for vs, therein to beholde the ex-
 redynge great loue of god towarde vs, whiche spa-
 red not his onelye sonne, but for vs all gaue hym to
 dye, so it is a sufficient occasion, to byynge all men in
 extreme hatred of the deuill, and synne: from daun-
 ger of whome, mankynde coulde not be rydde, but
 onely by so paynefull a death, of the sonne of God.
 What can we loke for at gods handes, yf we synne
 from hence forth, but wrath and vengeaunce, seynge
 he hath once delyuered vs from synne, by so mercifull
 a meanes? All that our sauoure Christe suffered, he
 wyllingly suffered for our synnes, hym selfe hauing
 neuer deserued anye whyte of payne, as who neuer
 synned. And yet his passion, though it be in it selfe
 sufficient raunsome, for the synnes of the whole
 worlde, yet it taketh not place in all men: not for in-
 sufficiencie in it selfe, but for defaute in them, that
 should

shoulde condignely receaue the merites thereof. For this you must know, that God requyrez in vs certayne thinges, to be accomplished by our owne wil, and consent, without the whiche, we can not be saued, no more, than yf Christ had neuer dyed for vs. What thinges these are, shalbe hereafter declared vnto you. In the meane season, lyst by your hartes, and open them a wyde, to receaue in, vnto them, a great loue towarde God, who so noblye created vs, and when we, through our owne defeaute, were fallen into the estate of endles misery, and wretchednes, so mercyfully redemed vs, by the passion, and death of his onely sonne our sauour Christ. Remember that synne, and nought els, brought vs fyrst oute of Gods fauour, and that to take awaye synne, the sonne of God was incarnate, and suffered mooste paynfull death on the crosse, and therefore hereafter, flee you all kynde of synne, and fight incessantly, agaynst your ghostly enemye the deuyll, who being vanquished by Christ, is not able now to ouerthrow vs, if we, in the right sayth of Christ, valiantly withstande hym, whiche to doo, graunt vnto vs, the blessed trinitie, the father, the sonne, and the holy ghost, to whome be all honour, and glory, woylde without ende.

Amen.

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Arch, London.

C. i.

An

**CAn Homely declaryng how the redempti-
on in Chyist is appliable to vs.**



Although the death
and passion of our sa-
uour chryst, be in va-
lue a sufficient rai-
some for the synnes
of the whole world,
yet in effect it taketh
not place in y^e whole
world. For neyther
Turke, Jew, nor in
fidell, waiting beleif
in Chryste, can take

good by the death and passioⁿ of Chryst, the scripture
most manifestly affirming in the. xvi. chapter of S.
Marke, that whosoever doth not beleue shall
be dāpned. Agayne, euyl lyfe, bryngeth to the e-
uyl lyner, eternall death, beleue he neuer soo wel. As
S. Paule witnesseth, in the. v. chapter of his Epi-
stle to the Galathians, where he sayth: Walke af-
ter the sprite, and fulfill not the lustes of the
fleshe. For the fleshe lusteth contrary to the spi-
rit, and the spirit contrary to the fleshe. These
are cōtrary one to another, so that you do not
What ye woulde: But and yf ye be led of the
spirit, then are ye not vnder the law. The de-
des of the fleshe are manifest. Which are these
aduoutry, fornicatiō, vncleannes, wātonnes,
ydola

Mar. 16.

Gala. 3.

ydolatry, Wytchcrafte, hatred, variatice, contention, Wrath, stryfe, sedition, sectes, enuye, murder, Drunkennes, glotony, and such like, of which I tel you before (as I haue told you in tyme past) that they which commit suche thinges, shal not inherit the kingdō of heauē. Thus you perceauē that to þe enioying of the death, and passion of Christe, these two poyntes are requisite of our behalf, the one, to beleue rightly, the other, to lyeue bypyghtlye, whiche two poyntes, no man is able otherwyse to knowe (except it be by speciall reuelation from God) but onely by the catholyke church, whiche catholyke church, our sauoure Christe hath appoynted, to be the onely scoole, for all men to come and repaie vnto, to learne suche truth, as is mete for them to know, for the attayning of euerlasting life. This catholyke church, and no other company, hath þe true vnderstandinge of scripture, & the knowledge of all thinges necessary to saluation. To this church, Christ maketh promys, in þe .xvi. of John, saying: **Whē that spirite of truth shal come, he shal teache you al truth.** To this church also he maketh that other promys, witten in the .xxviii. of Mathew, where he sayth: **Beholde I am with you, to the ende of the world.** This Catholyke church, thus gouerned by the holy Ghost, & assisted alwayes, of Christ him selfe, neuer yet fayled, frō the tyme of the Apostles, hitherto, ne shal faile, to þe worldes ende, neyther can it be deceaued in any necessarye

Job. 16.

Math. 28.

An homelie declaringe how the redemption

Math. 16.

Timoth. 2.

Math. 5

Peter 1

truth, accordyng as Chryst promyseth in the .xvi. of
Mathewe, saying. That hell gates shal not pre-
uaile agaynst the churche. where, by hel gates
he meaneth errour, as yf he had sayd, that the catho-
lyke churche shall neuer be ouercome with erreure.
For this cause S. Paule in the third chapiter of his
first epistle to Timothe, calleth the catholyke church,
the pillar and grounde of truth. This catholyke
churche, must in al ages nedes be an open known
churche, and such a company, as among whych, the
trueth is openly preached, ells Chryst woulde not
haue sayd, (as it is wrytten in the .v. of Mathewe).
A cite that is set on a hyl, can not be hyd, ne-
ther do men lyght a candel, and put it vnder
a bushel but on a candellstycke, and it geueth
lyght vnto all that are in the house. wherfore
they do great iniury to Chryst, which saye, that the
catholyke churche is an vnknown churche, seing it
is that cite, which our sauour there ment, and that
candell, of whiche he there speaketh. So manye as
deuyde them selues fro this open known Churche
of Chryste, and refuse the doctryne thereof, though
they be neuer so diligent in readdyng of scripiture, yet
shall they neuer truely vnderstande scripiture, but
runne continually farther and farther into erreure,
and ignorance, eue as a man that is once out of his
way, the farther, and faster he goeth forth, the more
he loseth his labour. Saint Peter therefore in the
first Chapiter of his second epistle, geueth vs a most
certayne and sure rule, which if we folowe, we shall
not

not faple, ryghtly to vnderstande scripture: his rule
 is this. We haue (sayth he) A ryght sure worde
 of prophete. Wherevnto yf ye take heede, as
 vnto a lighte & shyneth in a darke place, you
 doo wel. vntyl the day daubne, and the daye
 starre aryse in your hartes. So that you first
 knowe this, that no prophete in scripture
 hath any priuate interpretation. For scripture
 came neuer by the wil of man, but holy
 men of God spake, as they were moued by
 the holi ghost. Here you se, how saynt Peter wil-
 leth every man, fyrst of all, to knowe, that scripture
 must be vnderstanded after the generall meanyng
 of Chrystes church, and not after the priuate inter-
 pretation of any seuerall man, or companye: And in
 the thyrde chapiter of the same Epistle, he sayeth
 further, that in S. Paules epistles, are manye
 thinges harde to be vnderstanded, Whych
 they that are vnlearned, & vnstable, doo per-
 uerte, as they doo also the other scriptures to
 theyr owne destruction: ye therefore beloued
 (seing you be warned afore hand) beware,
 leaste ye, With other men, be also plucked a-
 waye through the errour of the wicked, and
 fall from your owne stedfastnesse. Lo here S.
 Peter telleth the very cause, why men mys-
 vnderstand scripture, which is lacke of knoweledge, and
 lacke

2. Peter. 3

An homelie declaring how the redemption

lacke of constancie, when men ether thorow ignorance, or thorough inconstancie, swerne from the catholyke meaning, and folowe pryuate interpretation. Such men, he sayeth, do peruerter the scriptures to theyr owne destruction. Saynte Paule also wytyng to Tymothe, and willing hym to be earnest in the study of scripture, geueth him withal this foresayd rule, saying in the very ende of his fyrst epistle: **O Tymothie, kepe sure that, Whiche is committed to thy custody, and auoide newe fangled termes, and boasting of science, falsely so called, Which science whyle some, dyd professe, they haue erred from the sayth. The thinge, whiche S. Paule sayth was commytted to Tymothies custody, was the truth of the catholyke sayth, which he sayth, some fell frome, by reason of new fangled termes, and by reason also, that they tooke vpon them knowledge, beinge in dede ignorant. And in the thyrde chapiter of his seconde epistle to Tymothie, he farther sayeth. Contynue thou in the thinges which thou hast learned Which also were commytted vnto the. S. Irenaus also (a blessed martyr, and very myghty to the tyme of the Apostles, a man of greate learning, and no lesse vertue, and such a one, as by the consente of all men, had the perfect knowledge and vnderstandynge of scriptures) in his third boke agaynst Valentyne the arche heretyke, and in the fourth chapiter of the same boke sayeth, touchyng the catholyke church in thys maner. We must not seke & trueth**

i. Timo 9

2. Timothei. 3

Irenaus in his
third boke as

eth among other. seing we may easily take
it of the church, for as much as the Apostles
haue fully leste with it (as in a ryche treasury)
all truth, & who so listeth, may thence take
the drinckes of lyfe, for this is the entre to life.
Allother are theues, and robbers, wherfore
them must we auoyd: & that doctryne that
the church teacheth, we muste loue, & with
great diligence embrace the tradition of the
truth. For what and yf a controuersy should
happen to ryle vpon neuer so smal a questiō
ought not men in that case to haue recourse
to the most auncient churches, in which the
Apostles were conuersaunt, and ther learne
the truth in that controuersy: yf, what & yf
the Apostles had leste behynde them no Wry-
tyng at all, must we then not haue folowed
the order of tradition, deliuered by them to
such as they committid the churches vnto:
to which tradition manye barbarous nati-
ons, beleuing in Christ, do giue credite, with
out any other Wrytyng, then that which is
in their hartes Wrytten. All this wyrteth Irene-
us, and within a lytle after he sayeth. If to these
barbarous nations, any man should preach
in their owne language, these inuentions of
heretykes,

heretikes, by and by they would stoppe their
 eares, and flye as farre as they could fro him
 and not once here his blasphemous talke,
 thus sayeth S. Ireneus. Now yf christen people at
 this presēt, would folow this trade, which this ble-
 sed martir here speaketh of, the should no mā runne
 into heresy, but al inē shold cleue fast vnto y whole-
 some doctrine of the catholike church, & abhorre and
 detest, whatsoeuer any precher wold utter vnto the,
 contrary to the same. For whosoever preacheth any
 doctrine, not agreable to y general receiued doctrine
 in the open knowen church, he it is, & such as be like
 to him, of whō our sauioir biddeth vs to beware, sai-
 yng in y. vii. of Mathewe. **Be Ware of false pro-
 phets, which come to you in shepes clothynge
 but inwardly they are rauenynge Wolues.**
 Our sauioir calleth them wolues, for y they deuoure
 y soules, of so many as giue credite vnto the, he say-
 eth fardar of them, that they come in lambes skins,
 because they pretend the woord of God, and there-
 with bleare the eyes of pooze simple men, and make
 them beleue, that it is as they saye, where in dede,
 whatsoeuer is taught contrary to that, that al chris-
 stendome openly teacheth, and from tyme to tyme
 hath taught, is false, and cannot possible be true, vn-
 lesse we wold say, y chriſt him selfe were not true. For
 he promyleth y hym selfe wilbe for euer w y churche,
 and y the holy g host, shal for euer gouerne the same.
 Forasmuch than, as there is no other schole on the
 earth

earth, for men to learne theyr duety, towarde God,
and the world, but the catholyke church: nor no o-
ther doctryne, auayleable to eternall lyfe, but that
whiche the catholyke church teacheth, therefore all
christē people are requyred, to make a solempne vow
at theyr baptisme, to beleue the catholyke church.

And he that so doeth, is in an assured trade of salua-
tion, if in his conuersation, he folowe the same, but
contrarywyse, he that beleueth it not, is in a mooste
certayne estate of euerlastyngedampnation.

Wherefore, that you maye knowe, what the ca-
tholyke church dothe in all poyntes beleue, there
shalbe hereafter particularly, set forth vnto you, the
seuerall matters, requisit to be beleued, and practised
of all Christen people, that no man, maye haue iuste
cause hereafter, to pretende ignoraunce, but all men
beynge sufficiently instructed, maye, by folowyng
suche doctryne, attayne to euerlastyng lyfe, whiche

sende vnto vs all, the blessed trinitie, the father,
the Sonne, and the holye Ghoste, to whom
be all honoure, and gloze, worlde

without ende.

Amen.

Io. Harpesfelde, sacre theologie professor.
Arch. London.

F. i.

An

CAn homely of Chyrtian loue, or Charitee.



Forasmuch as the
pithe, and summe, of
all thinges, which be
conteyned, eyther in
the lawe, or in the
prophetes, doth stand,
and consist, in the loue
of God, and in the
loue of oure neygh-
boure, as our sauour
Christ dothe plainly
testifye, in the. xxi.

Math. 22.

Chapiter of saint Mathewe, sayenge, One of the
Pharises beyng a doctoure of the lawe, tēp-
ting, did aske him, and say, mayster, What is
the great comaūdemēt in ē lawe: Jesus, an-
sweryng, sayd vnto hym. Thou shalt loue
thy Lord God, wyth all thy harte, wyth al
thy soule, and wyth all thy hole mynde, this
is (sayeth he) the greatest, and fyrste com-
maundement. And the seconde is lyke vnto
it. Thou shalt loue thy neyghboure, as thy
selfe, and of these two commaundementes al
the lawe dothe hange, and the prophetes.
And forasmuche also, as we can not loue God well,
except we doo loue oure neyghboure, in a due order
ne yet loue oure neyghboure well, excepte we doo
loue

loue God, in that due order, that we oughte to doo,
 (Saint Iohn the Euangelist so testifying, and de-
 clarynge, in the thyrde and fourthe Chapiters of his
 fyrst canonically Epistle.) And finally, forasmuche as Iohn. 3.
and 4.
 he that loueth not after this sorte, is (by the testimo-
 ny of the sayde saint Iohn, in the sayde thyrde Cha-
 piter) iudged to be in death, therefore it is ryghte ex-
 pediente, and necessarye, to haue alwayes this loue,
 whiche nowe in oure vulgare tongue, and common
 talke, is ofte named, by the name of Charitie, but ve-
 ry megerly, and coldely practised, and set fourthe in
 dede, as it shoulde be. And of trouthe, yf we woulde
 iudge bpryghtly, and well, we ought to saye, that of
 all thinges that be good, to be taught vnto Chrysten
 people, there is nothyng more necessarye to be spo-
 ken of, and daylye called vpon, then charitie: as well
 for that all maner of woorkes of righteousnes, be co-
 teyned in it, as also, that the decaye thereof, is the
 ruyne of the worlde, the banysment of vertue, and
 the cause of all vice. And forasmuche, as almost every
 mā maketh, & frameth to him selfe a charity, after his
 owne appetyte, and howe detestable so euer his lyfe
 be, bothe vnto God, and man, yet he perswadeth
 with hym selfe styl, that he hath charite: There-
 fore you shall heare nowe a true, and playne descrip-
 tion of charitie, not of mens ymagination, but of the
 very woordes, and example of oure sauoure Iesus
 Christe. In whych description, euerye man (as it
 were in a glasse) may consyder hym selfe, and see plai-
 nely, without error, whether he be in the true Cha-
 ritye or not.

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charitie is to loue God, with all oure harte, with all
our life, with al our powers, & with all our strength.
With all our harte, that is to say, that our hartes,
mynde, & studie, be set to beleue his woorde, to truste
in hym, and to loue hym aboue all other thynges,
whiche we doo loue best, in heauen or in earthe.

With all oure lyfe, that is to saye, that our chief
ioye, and delyte, be sette vpon hym, and his honoure,
and oure hole lyfe gyuen vnto the seruice of hym, a-
boue all thynges: with hym to lyue, and with hym
to dye, yea, and to forsake all other thynges, rather
then hym. For he that loueth hys father or mother,
sonne, or doughter, house or lād, more then me (saith
Christ) is not worthy to haue me: **With all oure**
powres, that is to saye, that with our handes, and
feete, with our eyes, and eares, oure mouthes and
tongues, and with all other partes & powres, bothe
of body and of soule, we shoulde be gyuen to the ke-
pyng, and fulfyllinge of hys commaundementes.

This is the fyrste, and the principal parte of charity,
but it is not the whole. For charitie, is also to loue
euery man, good, and euill, frende, and foe: And
what soeuer cause be gyuen to the contrarpe, yet ne-
uertheles, to beare good will, and harte vnto euerye
man, to vse oure selues wel vnto the, as wel in woordes,
and countenafice, as in all our outeward actes,
and dedes. For so Christ hym selfe taught, and so also
he persourmed in dede. And of this loue that we
ought to haue amongst oure selues, eche to other, he
instructeth vs thus. (Mathew. v.)

**You haue
heard**

harde it taught in tymes paste? Thou shalt
loue thy frende, and hate thy foe: but I tell
you, loue your enemyes, speake wel of them
that diffame you, and doe speake euil of you:
doo well to them that hate you, praye for the
that bere and persecute you, that you may be
the children of your father, that is in heauen.
For he maketh the sunne to rise bothe vpon
the euyl, and good, and sendeth rayne to the
iuste, and to the vniust. For if you loue them
that loue you, what rewarde shal you haue?
Doo not the publicans lyke wyse: And yf
you speake well onely of them, that be your
brethren, and derely beloued frendes, what
greate matter is that: doo not the heathen the
same also: These be the very woordes of oure sau-
oure Christ him selfe, touching the loue of our neigh-
bour. And forasmuche as the Phariseis (wyth theyr
moost pestilent traditions, false interpretacions, and
gloses) had corrupted, and almooste clerely stopped
vp, this pure well, of Gods lyuely woorde, teaching
that this loue, and charitye, pertayned onely to a
mans frendes, and that it was sufficiente for a man
to loue them whiche doo loue hym, and to hate his
foes: therefore Christ dyd open this well agayne,
purged it, and scoured it, by gyvinge vnto his god-
lye lawe of Charitie, a true and clere interpretation,
which is this: that we ought to loue euery mā, bothe
frende,

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frende, and foe: addyng thereto, what commodity we shal haue thereby, and what in comodity by doo-
yng the contrarpe. What thyng can we wyllhe so
good for vs, as the heauenlye father, to repute, and
take vs, for hys chyldren? And this shall we be sitte
of (sayeth Christ,) yf we loue euery man, without ex-
ception. And yf we doo other wyll (sayeth he,) we
be no better thā Phariseis, Publicans, and heathen
persons, and shall haue oure rewarde with them:
that is, to be excluded from the number of gods elect
chyldren, and from hys euerlastyng inheritauce in
heauen. Thus of true Charitpe, Christ taughte, that
euery man is bounde to loue God aboue al thinges,
and to loue euery man, frende, and foe.

And thus lyke wyll, he dyd vse hym selfe, ex-
hortyng hys aduersaries, rebukyng the faultes of
hys aduersaries, and whan he coulde not antende
them, yet he prayed for theim. Fyrste he loued God
his father, aboue al thinges, so muche, that he sought
not hys owne glozpe, and wyll, but the glozpe, and
wyll of hys father: I seke not (sayde he. Iohn. v.)
myne owne Wyll, but the Wyll of hym that
sent me: Nor he refused not to dye, to satisfye hys
fathers wyll, sayeng. Math. xxvi. If it may be, let
this cuppe of death goo from me, yf not, thy
Wyll be doone, and not myne. He loued also not
onely hys frendes, but also hys enemyes, whiche in
their hartes dyd beare exceeding great hatred, agaynst
hym, and in theyr tongues spake all euyll of him, and
in theyr actes, and dedes, pursued hym wpyth al their
might,

Iohn. 5.

Math. 26.

myght, and power, euē vnto death. Yet al this notwithstanding, he withdrew not hys fauour from them, but still loued them, preached vnto them, of loue rebuked theyr false doctryne, theyr wycked lyuynge, and dyd good vnto them, pacientlye acceptynge what soeuer they spake, or dyd, agaynste him. When they gaue hym euell woordes, he gaue none euyl agayne, when they dyd stryke hym, he dyd not smyte agayne: And when he suffred deathe, he dyd not flea them, nor threaten them, but prayed for the, and referred all thynges to hys fathers wyll. And as a shepe that is led vnto the shambles to be slayne, and as a lambe that is shorne of hys flese, dyd make no noyse, nor resistance: euen so wente he vnto hys deathe, wythoute any repugnaunce, or openynge of hys mouth, to saye anye euyl. Thus haue I described vnto yon, what charitie is, aswell by the doctryne, as by the example of Christ hym selfe. Whereby also, euery man may without erreure, know hym selfe, what state and condicion he standeth in: whether he be in charitie, (and so the chylde of the father in heauen) or not. For, althoughe almoste euery man perswadeth him selfe to be in Charity, yet let him examine none other man, but hys owne harte, his life, and conuersation, and he shall not be deceyued, but truly decerne, and iudge, whether he be in persyte charitie, or not. For he that foloweth not hys owne appetite, and wyll, but gyueth hym selfe earnestly to God, to doo all hys wyll, and commaundementes, he maye be sure, that he loueth God, aboue all thynges, and els surely he loueth hym not, what so euer
he

Esai. 53.
Act. 8.

he pretende: As Chyſte ſayd: If ye loue me, kepe you my commaundementes. For he that knoweth my commaundementes, & dothe kepe them, he it is (ſayeth Chyſt) that loueth me.

And agayne he ſayeth: He that loueth me, Wyl kepe my Woorde, and my father Wyl loue hym, and We Wyl bothe come to hym, and dwell wyth hym. And he that loueth me not, Wyl not kepe my Woordeſ. And lyke wyſe, he that beareth good harte and mynde, and bleth well hys tongue, and dedes vnto euery man, frende, and foe, he maye knowe thereby, that he hathe charity. And then he is ſure alſo, that almyghty God taketh hym for hys dere beloued ſonne, as Saincte Ihon ſayeth, in the thyrde Chapiter of hys fyrſte canonycall Epistle. Hereby, manifeſtlye are knowen, the chyldren of God, from the children of the deuyll. For who ſo euer dothe not loue hys brother, belongeth not vnto God. But the peruerſe nature of man, corrupte wyth synne, and deſtitude of Gods woorde, and grace, thinketh it againſt all reaſon, that a man ſhoulde loue hys enemye, and hathe many perſwaſions, whyche induceth hym to the contrarye. Agaynſte all whyche reaſons, we oughte adwell to ſet the teachyng, as the luyng of oure ſauoure Chyſte, who luyng vs (when we were hys enemyes) dothe teache vs to loue our enemyes. He dyd paciently take for vs many reproches,

ſuffered

1. Peter. 2.

suffred beatynge, and moost cruell deathe. Therfore we be no members of hym, yf we wyll not folowe hym. for as S. Peter sayeth, **Christe suffered for vs, leauynge vs an example, that we should folowe him.** furthermoze we must con sider, that to loue oure frendes, is no moze but that which theues, adulterers, homicides, and all wycked persons doo: in so muche that Jewes, Turkes, Infidels, and all brute beastes, doo loue them that bee theyr frendes, of whome they haue theyr lyuynge, or any other benefytes. But to loue our enemies, is the proper condition onely of them, that be the children of God, the disciples and folowers of Christ. Notwithstanding, mans frowarde and corrupte nature, wayeth ouer depely many times, the offence and displeasure done vnto hym by enemyes, and thynketh it a burden intollerable, to be bounde to loue them, that hate him. But the burden shoulde be easye ynoughe, yf (on the other syde) euery man woulde consider, what displeasure he hath done to hys enemy agayne, & what pleasure he hath receyued of hys enemye. And yf we fynde no egall recompence, neyther in receyuing pleasures of our enemy, nor in rendyng displeasure vnto hym agayne: then let vs ponder the displeasures, whyche we haue done agaynste almighty God: howe often, and howe greuously, we haue offended hym. whereof, yf we wyll haue of God forgynenes, there is none other remedye, but to forgyue the offences done vnto vs, whyche be very small in comparison of oure offences done agaynste God. And yf we consider that he, whych hath offended vs, deserueth

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not to be forgyuen of vs, let vs consyder againe, that we muche lesse deserue to be forgyuen of God. And althoughe our enemy deserue not to be forgyuen for hys owne sake, yet we oughte to forgyue hym, for gods loue, consyderynge howe great, and manyfest benefytes we haue receyued of hym, withoute our desertes, and that Christe hath deserued of vs, that for his sake, we should forgyue them their trespasses, commytted agaynst vs.

But here may ryle a necessary question, to be dys-
solved. If charity requyre to thinke, speake, and doo
well vnto euery man, both good and euyl, how can
magystrates execute iustyce vpon malefactours,
with charity? Howe can they caste euyl men into
prison, take away theyr goodes, and sometime their
lyues, accordynge to lawes: yf Charitye wyll not
suffer them so to doo? Herevnto is a playne and bryef
answere, that plagis and punisshmentes be not enel
of them selues, yf they be well taken of innocentes:
and to an euyl man, they are bothe good and neces-
sarye: and may be executed accordynge to charitie,
and with charitye should be executed. For declaraci-
on whereof, you shall vnderstande, that charity hath
two offices, the one contrarye to the other: and yet
bothe necessarye to be vsed, vpon men of contrarye
sorte, and dysposition. The one office of Charitye, is,
to cheryshe good, and innocent men. Not to oppresse
them, with false accusations, but to incourage them,
wyth rewarde to doo well, & persouer in well doo-
ynge: defendynge them wyth the sworde, fro theyr
aduersaryes. And the offyce of Bishops, and
pastours

pastours, is to laude good men, for wel doyng, that they maye perseuer therein, and to rebuke and correct, by the woorde of God, the offences, and crymes of all euill disposed persons.

The other office is, to rebuke, correcte, & punyssh, byce, without acceptation of parsons, and this is to be vsed, against them onely, that be euill men, and malefactours. And it is aswell the offyce of charitye, to rebuke, punyssh, and correcte them, that be euill, as it is to cheryshe, and rewarde them that be good, and innocent. Sainct Paule sae declareth, writing to the Romaynes, and sayenge, the hyghe powers are ordeyned of GOD, not to be dreadefull to them that doo well, but vnto malefactours, to drawe the swoorde, to take vengeaunce of hym that commytteth the synne. And saincte Paule byddeth Tymothy constantlye, and beheimentye, to rebuke synne, by the woorde of GOD.

Roma. 13.

i. Timo. 5

So that bothe offyces shoulde be dyligently executed, to impugne the kyngdom of the deuyl: the preacher wyth the woorde, and the Gouvernoure wyth the swoorde. Els they loue neyther God, nor them whome they gouerne, yf for lacke of correction, they wyllfully suffer God to be offended, and them whom they gouerne to perishe. For as euery lounge father correcteth his natural sonne, when he dothe amysse, or els he loueth hym not: So all gouernours of Realmes, Countreys, Townes, and houses, shoulde loungefully correcte them, who be offendours vnder theyr gouernaunce.

G.ij.

And

An Homly of

And cheryshe them who doo lue innocently: yf they haue any respecte, eyther vnto God, and theyr office, or loue vnto them, of whome they haue gouernaunce.

And suche rebukes, and pynnymentes, of them that doo offende, muste be done in due tyme, least by delaye, the offender fall headlonges into all maner of myschiefe, and not onely bee euyl theim selues, but also doo hurte vnto many men, drawynge other by theyr euyl example, to synne, & outrage, after them. As one theef maye bothe robbe manye men, and also make many theues, and one sediciouse person may allure many, and noye a hole to wne or countre. And suche euil persons, that be so great offenders of god, and the common wealthe, charitie requireth to be cut of, from the body of the common weale, lest they corrupte other good, and honest persons: like as a good surgeon cutteth away a putrified, and festred member, for the loue he hath to y^e hole body, least it infecte other members, adioynynge to it. Thus it is declared vnto you, what true charitie, or chryistian loue is, so plainely, that no man nede to be deceyued.

Whiche loue whosoener kepeth, bothe towarde God (whom he is bounde to loue aboue al thinges) and also towarde hys neyghboure, as well frende as foe, it shal surely kepe hym fro all offence of God, and iuste offence of man. Therefore beare wel away this one shorte lesson, that by true chryistian charite, God oughte to be loued, aboue all thynges, and all men oughte to be loued, good and euyl, frende, and foe, and to al suche we ought (as we may) doo good: those that be good, of loue we ought to encorage, and

cheryshe,

cherish, because they be good: And those that be euil,
of loue, we ought to procure vnto them their correc-
tion, and deue punyishment, that they may therby,
either be brought to goodnes, or at the lest, that god,
and the common welthe maye be the lesse hurte, and
offended, hating al waies, the vyce, or offence, but lo-
uyng the person alwayes, as the creature of God,
and as one who by nature is ioyned in kyndred
vnto vs. And yf we thus directe oure lyfe, by
christian loue and Charitye, then Chryste doothe
promyse, and assure vs, that he loueth vs, and that
we be the Chyl dren of our heauenlye father, and re-
conciled to his fanoz, being very members of Christ,
and that after the shorte tyme, of this presente and
mortall lyfe, we shall haue with him, eternall lyfe, in

his euerlastyng kingdome of heauen: Ther-
fore to hym, with the father, and the
holy Ghost, be al honoz and
gloze, nowe & euer
Amen.

E.

B.

**An homely, declaring howe daunge-
rous a thyng, the breache of Cha-
ritie is.**



Our Sauour Christ
in p. v. of Mathew ,
setteth forth an vni-
uersal doctrine, that
is, a doctrine, apper-
teyning indifferent-
ly to al Christen mē,
and there he decla-
reth, how great per-
fection of lyfe, ought
to be in one of vs,
sayinge in this ma-
ner.

*Nisi abundauerit iustitia uestra plus quam Scribarum, et Phariseo-
rum, non intrabitis in regnum celorum.* That is to saye :

Except your rightuousnes excede the righ-
tuousnes of the Scribes, & the Phariseis, ye
cannot entre into the kyngedome of heauē.
For the ryght vnderstandynge of whiche wordes, it
is to be noted, that rightuousnes in this texte, doth
signifye all kynde of vertue, and goodnes, and that
by the Scribes, and Phariseis, Christe doth here
meane, certayne companies, whiche were amonge
the Jewes, and dyd lyue accordynge to the letter of
Moysees lawe, so bypyghtly, in the face of the world,
that they were commenly taken for parfyt men.

Decumenius, an auncient father of greke church,
doth so declare the foresayde wordes. Wherefore,
whē our sauoure requireth of vs, that we, in righ-
tuou

Math. 5.

Decumenius
upon the fift
of Mathew.

tuoumes, shoulde passe the Scribes and Phariseis, he meaneth, that we Christen folke shoulde not onely outwardely, seme good in the sight of the worlde, (as did the Scribes, & the Phariseis,) but inwardely also in our hartes, shoulde be lykewylse good, in the syght of almyghtye God, whiche they were not. And because no faute is more greuouse, then the breache of Christen Loue, and Charitie, therefore immediately after the foresayde generall sentence, he instructeth vs, afore all other thinges, in our duty, touchinge Charitie, sayinge: *Dictum est antiquis, non occides, qui autem occiderit, reus erit iudicii, Ego autem dico uobis, quia omnis qui irascitur fratri suo, reus erit iudicio.* That is to saye:

It was sayde to them of olde tyme, Thou shalte not sleye Whosoever doth sle, shalbe in daunger of iudgemēt. But I saye vnto you, that Whosoever is angry With his brother, shalbe in daunger of iudgement. Behold, good Christe people, how perfit a charitie Christ requireth in vs. For to vs he maketh the leaste breache of Charitie, as daungerous, as in olde tyme, was the greatest breache to the Jewes. The greatest breache of Charitie, is murdre, and the punishment thereof amongst the Jewes, was iudgemente. The leaste breache of Charitie, is anger, and yet the punishment appoynted for it to vs Christians, by oure sauoure hym selfe, is lykewylse iudgement. Howe greate difference of lyfe then, I pray you, must be betwene vs, nowe lyuynge vnder the newe lawe, and them that of olde tyme, lyued vnder the olde lawe, that is vnder

Der

An homely of

the. ii.

der y lawe of Moyses, when as, the selfe same paine
that was then prescrib'd vnto them, for the hyghe-
ste degre of vcharitablenesse, is nowe deu'de to vs, for
the lowest degre therof? Howe is it that men flatter
them selues, wyth the pleasaunte name of Christian
libertye, and thinke that, because Christ saith in the
xi. of Mathew, *iugum meum suauē est, et onus meum leue*. That
is to saye. **My yoke is swete, and my burden**
lyghte, that therefore suche streytnes of lyfe, and
paynesfull trauell is not requyred of vs, as was be-
fore tyme of the Jewes? True it is in dede, that
Christen men are not at thys presente, bounde to
be circumcysed, or to offer by vnto almyghtye
G O D, calues, oxen, shepe, and Gotes, or to goo
thysle a yere to Ierusalem, or to forbeare swynes
fleshe, or to kepe other lyke obseruations of Moyses
lawe, but as touchyng the tennē commaundemen-
tes, and all morall preceptes contained in the olde
testamente, we Christians are bounde to the obser-
uation of them, & of all other thynges, belongyng to
the estate of the newe testamente, and so bounde, as
that in persourinace, and fulfyllinge of them, we
musste be muche more perfyte, and more exacte, then
euer was the Jewes in obeyng Moyses lawe. Ne-
ther is the yoke of Christe called swete, nor his bur-
den lyghte, for anye ease or remission, that we maye
take in oure condition, but for two other consydera-
tions, of whiche the one is, the abundance of grace,
gyuen nowe in the tyme of the newe testamente,
farre excedyng, the measure of grace gyuen to the
Jewes, folowynge Moyses lawe: the other is, the
greatnes

greatnes of rewarde, promysed to vs, aboue the Jewes, as wyntnesseth amonge manye other auntyent fathers. Decumenius also, who wyrtynge vpon the v. of Mathew, sayeth after thys sorte.

Occume. v. p.
on the fyfte
of Mathew

Quoniam infanzia in virilem iam transierit etate, et copiosa hominibus data sit gratia et maxime proposita sunt premia (neque cum iam possio terre terrenorum, quem honorum, aut prolis fecunditas aut longa vita, seu victoria contra hostas permittitur, sed regnum celorum, adoptio et victoria contra demones) merito magna exiguntur certa nam.

That is to saye, Forasmuche as nowe infancy is passed into mans age, and grace is plentifullye gyuen to men and mooste greatest rewarde is promysed (for nowe nether possession of earthe, & earthe ly goodes, nor longe lyfe, nor fecundite of chyldren, nor victorie agaynste oure mortall enemyes, is promised, but the kyngdome of heauen, adoptio to god, and victorie agaynste deuiles therefore of good reison, greate fyghtes are requyred of vs. Thus saith Decumenius cōcludyng that we chrysten men muste moze paynefully, and manfully, fyght agaynste our ghostly enemye, then dyd the Jewes, because we receaue moze grace then they receued, and haue promysed made to vs of greater rewarde, thē they had made to thē, for these two causes, we chrysten men muste thynke the poynt of Chryst, swete, and his burden easye, be the thynges which are requyred of vs, neuer so hard to doo, as thys is one, that we maye not breake charytyppe, so muche as in the lowest degree that can be, that is in anger, whyche woold, in the forsayde place

An homely of

of Mathew, dothe sygnify a violatyon of breache of charyte, not vttered o: Meued forth by any sygne but onely conceyued secretly in the harte, and there lyenge hyd, from knowledg of man, but open, and manifest to the eye of almyghty God, who seith euen the inwarde thoughtes of the harte: this breache of charyte, though it seme to many a smale faute, yet Chryste declareth it to be a greuouse faute, and maketh it in the payne, equall with murder, committed of olde tyme by the Jewes. Nowe yf Chrysten men hauinge conceyued anger in theyr hartes, do not by and by suppress the same, but proceade to a fardar breach of charyte, that is, to vtter theyr anger by any sygne or token, than is this ther faut greter then the other, and the punyshmente due for the same, greater also, accordynge to the woordes of Chryste who in the. v. of Mathewe sayeth. *Qui autem dixerit Racha*

reus erit concilio that is to say, He that sayethe to hys
Math. 5. brother Racha, shalbe in daunger of counsell. Where, by Racha, we muste vnderstande an outwarde sygne, vttered by the mouth wyth breache of charyte, and yet such a sygne as dothe sygnifye, no expresse or particular reproch as to thou our brother or to tushe at hym. And by counsell we must vnderstand a greater punyshment, then was iudgemente After this our sauour procedeth to the thyrde degre of vncharitableness, whiche is in woorde to cal our neyghboure, by any euyl name, as to call hym foole. Of this thyrde degre, Chryst sayeth, *Qui autem dixerit fratri suo fatue, reus erit gehenne ignis*, that is to saye. He that calleth the hys brother sole, shalbe in daunger of hell fyre.

Be holde

Behold Chryſtian people, your lyfe in thys leſſon,
 as in a glaſſe, and you ſhall ſee what daunger you
 ſtande in, who is there almoſt ewongelt vs, but þ
 vncharitably calleth his neighbour ſole, or ſomlike
 euyl name, pea who is ther in maner that doth no
 far paſſe thys degree of vncharitablenes. And ye
 our ſauour nameth no mo degrees, partely bicauſe
 the payne of thys thyrd degree beinge hell fyre, no
 greater payne coulde be named, ſor ſuche as ſhould
 paſſe the ſame degree, partely, becauſe the chryſtian
 man ſhoulde at the leaſte be ſo wary, & circumspect,
 in keeping brotherly loue, and charitie, that though
 he dyd perchaunce ſo farre forgette hymſelfe as to
 cal hys brother ſoule, vncharitably, yet farther thā
 ſo he ſhuld not ſo muche as thinke thoroughout his
 whole lyfe. It is wrytten of one Solon an inſydell
 but yet a very polytyke man, howe when he made
 lawes for þ gouernemēt of þ famous cities of athens
 he in al hys lawes, appointed no puniſhmente for a
 parricide, that is for ſuch a one, as ſhoulde kyll hys
 father or mother, and when he was demaunded
 why he prouyded not for that caſe, he aunſwered þ
 he verely, thought and beleued that no one beyng
 brought vp in Athens, vnder hys lawes, would at
 any tyme attempt ſuch an heynous tynne. Euen
 ſo may we ſay of our ſauour, that he ſpeketh but of
 thoſe foreſayde thre degrees of vncharitablenes for
 that it is not lykely, chriſten men, beinge traded in
 Chryſtes moſt purſyt religion, would at any tyme,
 procede in the violating of charitie, farder then ſoo
 But here may be moued a queſtion whether our ſa

Cicero in
 his oratiō
 for ſexte
 Roſcius,
 Amerinus

Math. 3.

Gala. 2.

Luce. 24

nlour hath so forbydden vs to be angreye, to say Ra
cha, or thou foole, one to an other, & in no wyse any
man may soo doo, but thereby he falleth in daunger
of iudgement, of counsell, or of hell fyre. For answer
to this questiō, it is to be noted, that our sauour in
thys place, forbyddeth vs al kynd of vncharitable
nes, and nothing els. Forasmuch then, as in 2^d third
of Mathewe, S. Ihon Baptiste calleth the s^crybes
and pharisses, adders byode, and S. Paule calleth
the Galathians fooles, and men without vndersta
ding, in the second chapyter of his epistle writte to
them: yea Chryst hym selfe in the. xliiii. of Luke cal
leth his dere beloued apostles, fooles, and slo of be
lese, and the thinge which they dyd cannot be iud
ged vncharitable, therfore we must say, that when
such as haue auctoritie, vpon a good and Godlye
zeale, rebuke trespassours, & offenders, thereby to
make them ashamed of their euil doinges, and the
rather to leaue the same, that this kind of rebuking
is laweful, and in no wyse ment in the foresayd talk
of Chryst. But the onely thing that is there forbid
den, is the breache of charitie, when one man mea
neth noo good at all, to an other, but for the onely
satisfieng of his vncharitable harte, wylshed hym
hurte in his hart, or vtterpng his secrete vncharita
ble mynde, doth thou him, or rushe at him, or finally
speaketh contumelious wordes, expresse vnto hym
callinge him sole, ideot or by other lyke opprobrious
names. wherfore to conclude, seyngge you now
knowe what perfytt loue and charitie our sauour
Chryst doth requyre to be in vs, let all accustomed

rancour and malice from henceforth be utterly banished from amongst vs, that we dwelling in charitie, maye dwell in God, and haue here in this lyfe, **GOD** dwell in vs, and in the worlde to come, dwell in heauen wpth hym for ever: whych graunt vnto vs, the blessed trinitie, the father the sonne, and the holye Ghost, to whome be al honour and glory world withoute ende.

Amen.

To Harpesfeld sacre theologie professor.
Arch. London.

An homelye of the church, What it is, and
of the commoditie therof.



Whosoever, (good
people) wyl call to
hys remembraunce,
& inestimable good-
nes of almyghettye
God, and hys inesti-
mable mercye, to-
wardes vs nothing
deseruing the same
yf there be any spot
of heuently grace in
that person, he shall

be ashamed of hys owne vnthankfulness, and diso-
bedience, and be compelled to fall downe in body &
soule, before our Lorde, to aske pardon for hys tras-
gression. Of the which goodnes, and mercy of god,
you haue a sufficient and most euident declaraty-
on, in these godly, and deuout homelies, that ar set
fourth to you, of the creation, & redemption of man.
Netherthelesse, for your further instruction, & gost-
lye comfort in this behalfe, I haue thought good to
let you vnderstande, an other hys benefytte, geuen
to vs, by our sauiour, and redemer, Iesus Chryste,
that we halynge perfyte knowledg of God, maye
euermore prayse, and magnifye him, accor dyng to
our most bounden duetye. And thys hys, and hea-
uently benefytte is the holy catholyke church, whi-
che our deare, and dyedefull S^hour, both before
and

and after hys paynfull death, did oꝝ dayne, and appoynt, to be foꝝ euer to vs a most louyng and tender mother, a perpetual preservation foꝝ our soule helth and a ppyler of truthe, in all our doutefull daungers. Whych church, foꝝasmuche as she hath bene lately assaulted, by sundry sectes, and heresyes, and so loze shaken, that manye (more is the pitye) had seperate them selues from the same, and wylfully haue runne astraye, beinge ledde and caryed with euerie waue and wynde of newe learnynge, I purpote by Gods grace to open shortly to you, what thys church is, what maner of church it is, and what commoditie we haue by it.

Fyrste the church is a conuocation of all people throughtout the whole world, professyng one saythe of God, and one vse of all the holpe sacramentes, which church, because it is purchased, and sanctified by the death of oure Sauioure Iesus Chryste, it is mooste deelye belouyd to God the father, and is called in holpe scripture, by most highe and excellent names, as *Corpus Christi*, *Sponsa Christi*, *Regnum celorum*, &c. That is to saye. The bodye mysticall of Chryste, the spouse of Chryste, the kyngedome of heauen. foꝝ S. Paule speakynge of Chryste, sayeth, That he hath appoynted sundrye officers, to mayntayne the holy ones, into the worke of ministration, to the edefying of the body of Christ. And kynge Salomon, taught by the hloy ghost, did foꝝsee the dignitye and beutie of his holpe Church and sayde in the name of God therby.

Ephes. 4

An homely declaring

Vna est columba mea, perfecta mea. That is to saye. One is
Cantic. 4 my doue, and my perfyte one, wth manye o-
 ther such louing wordes; my sister, my spouse. &c.

And Saynet Paule byddeth husbundes to loue
 the^r wyues, euen as Chyste loued the church.
1 Ephes. 5. Lyke wyse in the holy ghospell, our sauour Chyste
 doth compare the church, to sondrye thinges, vnder
 the name of the kyngdome of heaue, as vnto a kinge
 whych made a mariage for hys sonne: somtymes to
Math. 10 tenne Wyrgyns, and many suche other by al whych
 names and callinges, we may learne that þ church
 is a hygh and excellent thing, and derely beloued to
Math. 25 almyghty God, who for hys church sake, dyd giue
 hys onely sonne, to moste vyle death, & for þ whiche
 also he hath prepared the kyngdome of heauen.

Nowe soasmuch as we rede of an other church
 in the holy scripture, whych is called, *Ecclesia malignans*
Psalm. 25 *ium*, The church of the malignaunt & nough-
 ty people. And yet of late a great number of scis-
 maticall persons, beinge in berye dede members of
 this malygnaunt church, haue vsurped to the selues
 the name of the true church: I intende to geue you
 sufficiente instruction, to dyscerne and knowe the
 true church of Chyste, from all hereticall and scis-
 maticall congregations. fyrst thys holpe and true
 church of Chyste, is called in our Crede, as it is in
 dede, the catholyke church. That is to saye, the
 vniuersall church, because it is not lyeke in any
 corner, or anye one countrey, but is in all countreys
 dyspersed, neyther is thys catholyke church hyd
 from

from vs, or inuisible, or vnknown: but we may easily discern, and know the same. For christ doth call it, *Ciuitatem supra montem*. A cite vpon an hyll. And in the Gospell of Saynt Mathewe also, teachynge the order of brotherly reconciliation, he saythe. If thy brother trespass agaynst the, go and tell him his faute, betwene hym, and the alone, but yf he hear not the, yet take with the one or two: yf he heare not them, than tell the church.

Math. 5.

Math. 18.

Oh Lorde, howe shall he tell þ church, yf it be not known, as the euill doo contend. Lykewylse Saynt Paule speaking, to the preystes, and elders at Ephesus, doth warne the to take hede to them selues, and to al the flocke, amonge whome the holy ghoſt (sayth he) hath placed you to rule the church of God. Thus playnely the scripture declareth that the catholyke church, is and oughte to be, manifestly known, yet lest you should anye thyng doubt, of the vnderstandynge of these scriptures, heare I besech you, howe playnely, Saynt Augustine, doth wyte hereof. *Sicut per uerba dei nouimus, ubi sit paradisus: sic per uerba Christi, ubi sit ecclesia, didicimus.*

Actu. 20.

Contra Pet. lib. 2. Cap. 12.

As by the woordes of God, we know wher paradyse was planted, so by the woordes of Christ, we haue learned, where the church is. Marke here (good people) that Saynt Austen, in this place, doth write, agaynst an heretike, being one of the donatyste secte: who denyng the catholyke church, dyd ascrybe the sayth, of christ, and al

saluation, to them selues onely, being a small parte
of Aphyrica, lyke as all scismaticall congregations, in
this late tyme, haue done: some saying in germany,
here is Christ, here is the church: some in beluetia,
here is christ, here is the church: other in Bohem,
here is Christ, here is the church: and we in Eng-
lande, here is christ, and here is the church. wher
of euery one dyskenting, from an other, and that in
maters of great weyght, doth declare, that the spi-
ryte of God, which is the spirite of truth, and vnitie,
promysed by Christ, to the catholyke church, dothe
not leade nor gouerne suche sectes: neyther oughte
they to mayntayne, and set furth, false doctryne, to
the people, vnder the name of the church, yet sainte
Austen in y same place, addyth vs, or rather, gods
threatnyng, saying, *Ab isto uniuerso, ad partem, quolibet, quis
quis separat hominem, ille diaboli filius, et homicida, conuenitur.*

Ibidem:

Whosoever doth seperate one man, fro this
whole, to anye parte: he is proued, to be the
sonne of the deuyll, and a very manqueller.
Alas than in what heany case, are those, that haue
separate from the catholyke church, not one man
onely, but many thousandes: surely in heauye and
miserable case: vnlesse, they doo repaier, and
in due tyme repent, and doo penitence. Whosoever to
knowe more manifestly, the catholyke church, of
Christ, we ought to consider what sainte Paule
sayeth, of the foundation thereof. For al scismatical
congregations, though they grounde them sel-
ues, apparantly, vpon the holie scriptures, yet haue
they

August de. u.
tilitate. cred.
Cap. 7.

they there profession seuerally taken of some nong-
her man, as saynt Augustyne sayth They are cal-
led every one by proper names. Whiche they
dare not denye. But the catholyke church thou-
gh heretikes haue named it papysticall, yet recey-
ued it neuer any other name, but catholyke, and
chrystian: but alme that rede, may se how gloriously,
some haue vsed the name of *ueracion*, *ebion*, *marion*,
marthens, *religio*, *doctus*, and in our tyme *luther*, *luther*,
the name of *luther*, *luther*, *luther*, *luther*, *luther*,
thousandes such other: which hereticall fashion *S.*
Paule doth rebuke, in his epistle to the *Corinthi-
ans*, who were euen in lyke case: and bostyng vpon
men sayd, *Ego Pauli*, *Ego apollo*. *I* hold of *Paule*, and
I of *Apollo*. But the holy apostle rebuketh them
saying. As longe as there is amonge you, en-
uyng and stryfe, or sectes, are you not car-
nall: So that euerye chrysten man, and woman,
may playnele se by the scrypture, that these haupnge
suche diuision, and sundrye sectes amonge them
selues, are by *S. Paule*, accompted altogethe carnall,
and farre vnworthy to vse the name of the church,
whiche is the onely, and chaste spouse, of *Christ*. But
of the catholyke church, saynt *Paule* sayth: *Now*
therefore, ye are not strangers, and foreyners:
but you are citizens with the sayntes, and of
the householde of *God*, and are buylded vpon
the foundation of the *Apostles*, & *prophetes*,

1 Cor 3

Ephes 2

In.

Iesus

An homelie declaringe

Jesus Chyſt hym ſelfe being the heade corner ſtone. And further, bycauſe ſapient Paule throughe the holy Ghoſt in him, dyd foreſee, that all heretikes would chalenge to them ſelves the authoritie of the Apoſtles, & prophetes, and that they woulde without authoritie or knowlege, waſte their writings; every one to there owne ſenſe: therefore this holy apoſtle, in the ſame epyſtle, tellyth vs the order whych Chyſt hath apoynted to be obſerved in his church: for he ſayth, that Chyſt aſcending into heauen, dyd gyue gyftes to men, and that he made ſome apoſtles, ſome prophetes, ſome Euangelyſtes; ſome ſhepardes, and teachers, Declarynge thereby, that in the catholyke church, there are orders, and offycers, ſome hyer, ſome lower, whom the reſtought both diligently to heare, and humbly to obey. So dyd the ſame S. Paul, before his death, apoint Timothe, to the offyce of a Byſhoppe, and alſo Tite he dyd leane in Creta, that he ſhoulde ordeyne preſtes in every cite, whiche preſtes, and Byſhoppes ſhould not be dyſdained, or litle regarded (as in this tyme of manye they are) but they ſhoulde (dooyng there duetie) haue double honoure; and faithfully gouerne the church, as ſaint Paule ſayeth. And writing to Tite, he byddeth him exhort, and rebuke, with al ſeruentnes of commaundyng, by theſe places of the holy ſcripture, you may eaſely ſee and vnderſtand: that in the catholyke church, there are and ought to be, Degres and orders, and that whoſoeuer doth breake, contemne, or deſpy the ſame, he denieth and forſaketh the verye truth, and ordinaunce of Chyiſt

Ephes. 4

Timot 4
Tit. 1

Actes, 20
Tit. 2

Christe, and his Apostles.

Nowe further, we oughte to consider, that as S. Paule dyd ordeyne Timothee, and Tyte, yea and other byshoppes, and Preistres, in his tyme, so they by his commaundement, dyd in theyr tyme, ordeyne other, delyueringe also to them, the doctryne whiche they haue receaued of Paule, and by continuall discursle of tyme, euerye one hath deliuered the sayth, that they from the Apostles haue receaued, and so euen from Christe, to this presente daye, one sayth hath euer stande stedfaste. whiche though it hath sundry tymes bene assayde, and sore pynched, yet euer hath it preuailed at the last, and had the upper hande, accordyng to Christes promyse, neyther ought anye man lesse to credyt the catholike church, because there are in the same, dyuers euyl, and wicked synners. For Christ hym selfe, doth compare the church to a nette, caste into the sea, whiche taketh both good and bad fyshes, but at the ende, the good shalbe reserued, and the euyl cast awaye. Was not twelue chosen by Christe, yet one of them, he calleth a denyll? Doth not Christe also saye, that Scribes and Phariseis, doo sit in Moyses chaire, neuertheless, he woulde the people should obey theyr lessons? Euen so, though some members of Christes catholike church, doo not lyue accordyng to theyr vocatyon, yet oughte no man therefore the lesse to regarde the sayth and doctryne of the same church. These thynges, good people, though they are sufficient, to declare the holie Church, what it is,

Math. 16

Math. 13

Math. 23

An homelie declaringe

*Vincencius
Liricensis:*

and howe it may be knowen, yet I beseech you most
diligently, to note, and carpe awaye one rule, which
shall neuer deceaue you, but is a sure tryall of the ca-
tholyke church, and the sayth thereof. This rule is
not myne, but taken out of a learned, auncient, and
ryghte godlye father in Chyestes Church. He sayth
There are thre meanes to trye a church, or
doctryne, the fyrst is antiquitie, the second, is
vniuersalitie, the thyrde, is vnitie. By the fyrst,
we are taught, that a true doctryne must be knowen,
by that it is not lately spronge vp, or tylen, but com-
meth from Christ, and his apostles, and hath con-
firmed styll in the church. By the seconde, we maye
vnderstande, that a true sayth, or doctryne of the
church is that onelye, whiche vniuersallye, in all
countreys hath ben taught, & beleued. By the thirde
we ought to learne, that a true doctryne, or sayth of
the church, both alwayes agre, and is alwayes one.
Nowe those three thinges well noted, may instruct
and teache any Chyesten man, to knowe the catho-
lyke church, whiche ever synce the Apostles tyme,
and in all countreys, with one consent (in al thinges
concernyng our sayth) hath shewed her self the wor-
thy spouse of Chyest. Contrary wyse, faile doctryne,
and heresy, ever hath doone, and shall doo to the
wordes ende, lately arise, & lurke in priuat cor-
ners, & neuer agre with it selfe, which thinges
I myght easelye at large proue, and open to you, by
playne and manifest demonstration. But because in
the nexte homelie, I intende to speake of the autho-
rity

ritie of the thurche, and also of the commoditie, and
 profite that we haue by the same, here I wyll make
 anende, beseeching all you (good and godly people)
 to geue your bodyes, and soules, an humble and ho-
 ly sacrifice to almyghty God, prayinge euermore,
 that we may be altogether lyuelve membres, of oure
 sayoure Iesus Chryst, and of his catholyke churche
 here vpon earth, and after this lyfe, partakers of the
 ioyfull kyngedome of heauen, through the same our
 Lorde Iesus Chyist, to whom with the father, and
 the holy ghooste, be all honoure and glo-
 ry, worlde without ende.

Rome 12

Amen:

H. Pendleton sacre theologie professor.

of the

calles and humbles, and some of the
 of the church, and some of the
 of the church, and some of the
 of the church, and some of the

Can Homely, of the aucthoritie of the church, Declarynge what commoditie and profit we haue thereby.

2. M. 10. 2



In the laste homelye, it was declared to you (good chrysten people) what the church is, and how it maye be knowen: for nowe ye shall learne, the aucthoritie of the same catholyke church, and the commoditie, or

profyt that ensueth to vs all, beyng members of the same church. fyrste, whan oure sauoure Iesus Christ, dyd send forth the twelue apostles to preach, who were, and are, the cheife, and pryncipall pyllers of this catholyke church, he dyd geue to them great power, and aucthoritie, as saynt Mathew beareth wytnes, sayinge: Iesus dyd call together the twelue disciples, and gaue to them power ouer vncleane spirites, that they shoulde cast them out, and shoulde heale all maner of diseases, and infirmities. And sondrye tymes we do rede in the holy Gospell, that our Sauour Chryst doth speake to his Apostles, after this maner. *Qui non audit, me audit, et qui non spectat, me spectat.* That is to saye:

25.10

He

He that heareth you, heareth me, and he that
displeth you, doth disple me. Meanyng, and
wyllynge thereby, that all the worlde shoulde know
and confesse, the aucthoritie of the catholyke church,
whiche Christ him selfe dyd buyld in, and vpon these
hys holye Apostles. And to the same purpose he sayd
to them, *San non dicam uos seruos, sed amicos &c* That is to say
Nowe I Wyl no more call you seruauntes,
but frendes: for al thinges that I haue herde
of my father, I haue declared to you. And
agayne he sayth: As my father sente me, euen
so I sende you. By these, and many such other pla-
ces, we maye see, that our louynge sauour, dyd giue
greate aucthoritie to his Apostles. But nowe it is
expediente, and nedefull, to declare, in what speccall
poyntes this aucthoritie doth consyste, and that the
same aucthoritie was not onely geuen to the Apo-
stles of Christe, but also to theyr successours, in the
catholyke church, euer to endure. Whiche auctho-
ritie, thoughe it be greate, and manyfolde, yet these
are the chiefe partes thereof, that hereafter doo fo-
lowe. Firste, almyghtye God, hath geuen power,
and aucthoritie, to the catholyke church, to haue the
true sense, and vnderstandynge, of the holye Scrip-
ture, yea, and to approue also, or reprove al wytyng,
as Scripture, or no Scripture. Whiche thyng,
good christen people, you may well vnderstande to
be moost true, yf ye cal to remembraunce, who is the
gyrde, and gouernour of the church, that is to wit,
the holy Ghost: as Christe dyd promyse, sayinge.

Mathe. 10.

Iohn. 13.

Iohn. 15

Iohn. 29

The church
hath the true
sence of the
scripture,
and is iudge
therof.

Ego rogabo patrem et alium paraclitum dabit vobis, vt maneat vobiscum
 in eternum, that is to saye, **I Wyll aske my father,**
 and he Wyll giue to you an other comforter,
 that he maye abyde wyth you for euer. And
 after that our Lord and sauour had rysen fro death,
 he dyd breathe vpon hys Apostles, and sayde *Accipite*
Spiritum sanctum **Take you the holy ghost and also,**
 after hys ascension into heauen, accordynge to his
 merciful promise, he did sende downe the holy Ghost
 vpon his Apostles, as saincte Luke writeth. Nowe
 that the holy ghoste was not giuen to the Apostles
 onely, but also to the catholyke churche, to the worl-
 des ende, it is manifest: forasmuche as Chryste dyd
 promyse the comforter, vt maneat vobiscum in eternum. **That**
he would abyde (sayeth he) wyth you for euer.
 Nowe we are mooste certayne, that the Apostles of
 Chryste dyd suffer death, for the saythe of Chryste,
 and that within fewe yeres, after they thus had re-
 ceuyed the holy ghoste. Neuertheles, Chryst sending
 furthe hys Apostles to preache, and baptyze, sayd to
 the: *Eccce ego vobiscū sum omnibus diebus vsque ad consumationē seculi.*
That is, Behold, I am with you at al tymes,
 euen to the ende of the worlde. wherfore we
 maye playnly see, that the holy ghoste beynge promi-
 sed to the Apostles, to abyde for euer, and to the very
 ende of the world, was promised and giuen to them,
 and to their successours in church, where he doth,
 and shall abide for euer. Nowe forasmuche, as the ho-
 ly ghoste is the gouernour and ruler of the catho-
 lyke churche, we ought there onely, and in no other
 corner

in. 14.

in. 20.

et. ii.

in. 14

1. th. 28.

corner, to serche the true vnderstandynge, and dyscernynge of the scripatures. And for this cause, the ancient fathers (were they neuer so godly, and so wel learned) yet woude they neuer presume vpon theyr owne iudgementes, but euer referred them selues, to the vnderstandynge, and interpretation of the catholyke churche before them. Therfore the godly lerned, and ancient father *Ireneus*, wrytyng agaynste schismaticall heresy'es, sayeth thus. *Quid enim si qui de aliqua modica questione disceptatio esset, nonne oporteret, in antiquissimas recurrere, Ecclesias.* &c. that is to saye, but What and yf there were contencion concerning some smal question, were it not necessarye to returne to the mooste auncient churches, and immediatly after, he sayeth: *Quid autem si neq; apostoli quidem scripturas reliquissent nobis, nonne oportebat ordinem sequi traditionis, quam tradiderunt hijs, quibus committebant Ecclesias.* What (sayeth this holye father) yf the Apostles had lefte to vs no scripture at all, had it not bene necessarye to folowe the order of that tradition, whyche they deliuered to those, to whome they dyd bequethe the churche: Alas (good people) howe farre are manye in these dayes gone from this olde, and auncient rule: this blessed martir, here exhorteth, or, rather commaundeth, that yf any small dyscorde, (thoughe it be in a matter of lytle importaunce) doo chaunce, that we woude not, accorดยng to our fantasy, iudge therein, but though we haue no scripture for the same, yet (sayeth he) we ought to folowe, kepe,

*Ireneus li. 1.
capi. 4*

An Homely of

and obserue the tradition of the aunciente churches. Where as in these late dayes, the impudente procudars, haue taughte the zely people, that euery man shoulde, and may be a iudge of controuersyes; and that we oughte to obserue no tradition, noz ceremonye, other than we fynde in the holy scrypture. Of suche, the same holy Irenaeus dooeth speake thus, after many other notable lessons to the same purpose.

Irenaeus li. 4
p. 43.

Omnes autem hij decidunt a veritate, et heretici quidem alienum ignem afferentes ad altare dei, id est, alienas doctrinas, a celesti igne comburentur. &c. All these (sayeth he) doo fal from the trueth: and the heretykes truely, byngynge straunge fyre to the aulter of God, that is to saye, straunge doctrine, shalbe brent with the heuently fyre. with suche lyke thzeatnynges in the same place, to those that disobey the authoritie of the church. Lyke wyse sainte Augustyne speakynge of the baptyisme of chyl dren, and howe that sacrament, can profyte them, seyng many die before they knowe the effecte of the same: affymeth, that the saythe of those that bynge the chylde to chrystenynge, shal profyte the childe that is broughte: but for his probation, he byngeth thys. *Hoc commendat ecclesie saluberrima auctoritas.* This thyng the mooste hollsome authorite of the church doethe commende. And euen wpyth lyke reuerence, the same sainte Augustyne, dooth many tymes submytte all hys iudgements, and woorkes, to the catholyke church. And fynally to declare hys iudgemente, concernynge the authorite of the catholyke church. He saieth thus.

August. de. li.
rb. lib. 3.
ap. 23.

epist. 7.
in proemio
li. 3. De. Tri.

Ego.

EGO vero Euangelionō crederem nisi me catholica Ecclesia commoueret
authoritas, & is to say, **Truely, I would not beleue**

the Gospell, onles that the aucthoritye of the
catholyke church dyd moue me thereto.

And we ought here to consyder, that after the ascen-
sion of our sauoure Chyriste, for the space of certayne
yeares, there was no gospell at all wrytten: but all
thynges, concernynge the saythfull christians, were
ruled, and gouerned by the dyscyples of Chyrist, beyng
than, the heades of the church. Afterwarde, we rede
that dyuers of the dyscyples of Chyriste, dyd wryte
Gospelles: as saint Bartylnew, Nicodemus, and
an other Gospel was called *Euangelium Nazareorum*. But
the authorite of the church, dyd onely admitte those
fower euangelistes: which now the whole church
dooth retayne. whyche thing might well seme mar-
uelous, seyng that bothe sainte Bartylnew, and
Nicodemus, were present, and dyd see the woorkes
of Chyrist, and also dyd here hys doctryne, where as
saint Luke dyd learne hys gospell of sainte Paule,
and other, and so lyke wyse dyd S. marke but here-
by it dooeth moost playnly appere, that the catholyke
church onely, hathe this hye aucthorite, to dyscerne
scriptures, and that scriptures allowed by the church
shoulde not be refused of anye particulare persons.
Nowe therefore, seyng that the catholyke church,
bothe hathe deliuered, to vs the scripture, and in all
ages and tymes, hath bene taken of all Godly lerned
men, for the true iudge thereof. I exhort, and beseeche
all you (good chrysten people), that in all doutes, opi-
nions, and controuerxies, ye would resort to the holy
church,

August.
contra epif
Manich.
Capi. 3

churche, and there learne what the same catholyke church hath beleued, and taught, from tyme to tyme; concernynge doubtēs, or controuerſies, and yf wyth lowly and meke hartes ye wyll ſo doo, ſurely the holy ghoſte wyll inſtructe you, he wyll comforte you, and he wyll leade you, into al trueth. But yf in ſuche caſe, ye wil fly from the catholyke church, & aſke counſell of your ſelues, or of any that dooth ſwarue from the ſayd churche, than for ſo muche as the holy ghoſt is not your guyde, you ſhall fall from ignoraunce to errour, and from doutyng, and dyſputyng, to playne hereſy, and ſo from one, to another, to the vtter con-
fuſion, of bothe body and ſoule. Yet beſide this great authoritie of the churche, whereof you haue hearde, there is an other gyuen by God, of mooste hye excellen-
cy, that is, power to forgyue, and pardon, the penitent ſynner, and to puniſhe, and correcte, the obſtinate or frowarde ſynner: which power and author-
rte, as it was figured in the preſthood of the olde lawe, as in Judgynge of leproſe perſons, and in punyſhyng to death, thoſe that did not obey the prieſt: eue ſo is it given by our ſauour Chriſt in very dede, in the goſpel, to his Apoſtles, and to all theyr ſucceſ-
ſours. For after that our ſauoure hadde ryſen from deathe: he came amonges hyſ Apoſtles, and brethed vpon them, and ſayde *Accipite ſpirituſ ſanctum, quorum dimiſeritis peccata, dimittuntur eis, et quorum retinueritis, retenta ſunt.*
(That is,) take you the holy ghoſt, whoſe ſynnes you ſhall forgyue, they are forgyuen to them, and whoſe ſynnes you doo retayne, they

another auc-
toritie of the
churche.

enit. 13.

ent. 17.

ohn. 20.

they are retayned. whiche auctorite, by playne
 wordes gyuen by Christ, though some hath, or doo,
 contemne, and set at nought, yet sainte Cyrill byd-
 deth them cease to merueyle, that Christ should giue,
 suche power, for he sayeth, *Certe absurdum non est, peccata re-
 mitti posse ab illis, qui spiritum sanctum in seipsis habeant.* Surely,
 (sayeth he) it is no absurdyte, & synnes are for-
 gyuen by the which haue & holy ghost in the.
 Nowe yf you wyl marke, that not the preest onely,
 but also the holy Ghost dothe worke, in remitting,
 and pardonyng synnes, than I trust you wyl see, &
 graunte, this auctoritie of Christes catholike chur-
 che, which thynge euery chrysten man dothe confesse
 dayly in his crede, saying, not onely I beleue the ho-
 ly catholyke churche, the communion of sayntes,
 but addyth also, the remission of synnes, to be in y
 same catholike churche. Doo not we rede that saynt
 Paule dyd vse this auctoritie, whan he did excom-
 municate Hymeneus and Alexander? dyd not the
 holye Byshoppe saynt Ambrose, vse this auctoritie
 in euery poynt, vpon the emperoure Theodosius?
 which holý byshoppe perceyvinge the emperoure
 had greivously offended, dyd not spare to excom-
 municate hym: yea and though he offered him selfe
 obedientlye to be receyued, yet was it after longe
 penaunce, that he was absolued, this holý byshoppe
 dyd vse the auctoritie giuen to him by God, & thys
 chrysten emperoure, knowing, the same, dyd with al
 humilitie obey. Al the bilshoppes and preistes in time
 past, and also the laytee, had lerned and practised
 theie

Ciril in Io.
 1. lib. 12.
 capi. 20.

i. Timo. 1.

Theodoris
 1. lib. 4. hist.
 Eccle. ca. 18

An Homely of

there duetyes and vocations, by this example, surely the church of Chyſte ſhoulde not haue come to ſuch great diſordre as we ſee, neyther ſhoulde vyce and wyckednes, ſo freely haue bene vſyd: but bicauſe this mater, is largely and lernedly, ſet fourth in the ſacramēt of penance, I wil ceaſe to ſpeake any more hereof, and nowe it remaineth to declare, what commoditye and profytte we haue by thys catholyke church, our lord and mayſter chyſte in the goſpell, of ſaincte Iohn, doeth compare hym ſelfe to the vyne tree, and all vſ to the braunches: and ſayeth. *Manere in me, et ego in vobis*. Abide you in me, (that is to ſaye, in the ſaythe of my church.) And I Wyl abide in you. Oh merciful Lord, what comfort, and commoditye is this, for a chriſten man, to haue Chyiſte to abide w hym: And farther he ſayeth. If you abide in me, & my wordes abide in you, aſke What you Wyl, & it ſhalbe graunted to you. Here are we ſure, & if we abide in chyiſtes catholyke church, & embrace the ſaythe, and doctryne therof, both Chyiſt hym ſelfe by grace, wyl abide in vs, and alſo oure prayers, ſhal euermore be hearde. And wythoute all doute, there is no abiding in Chyiſte, vnles we abide in the vynte of hys catholyke church. For as ſaynct Cipriane ſayeth: *Non poteſt habere deum patrem qui non nouit Ecclēſiam matrem*: He cannot haue God hys father, & knoweth not the church to be his mother. But a child of God, knowig & church to be his mother, & lying in the boſome thereof, may be ſure that Chyiſt the ſpouſe of the church, wyl neuer forgette
hys

11.15.

prianus. de
impli. prelat.

enc. 7. 8

hys nedefull requestes . And as no lyuely creature , was sauēd from death, but suche onely as were in the arcke of Noe, so is there none sauēd from dampnation , but those that are in the bryte of Christes church. And therefore, to gyue vs warnynge, the holye doctoure Saincte Augustyne, speaketh in thys maner mooste playnlye.

Gen. 7, 8.

Quisquis ergo ab hac catholica ecclesia fuerit sepeatus quālibet laudabiliter se uiuere existimet, hoc solo scelere quod a Christi unitate dissociatus est nō habebit uitam, sed ira dei manet super eū. That is in englysh,

August. epist.
152.

Whosoever therfore shal be seperatid frō this catholike church, although he think him self to liue neuer so worthely, yet for this onely crime he is separated frō the vnitie of Christ, he shal not haue life, but the Wrath of god abideth, vpon hym. But what nede is it, to allege saincte Augustine, or any other auncient father herein, seing almyghty God by hys prophet Esay, hath set furthe to vs a lytle picture of hys church, vnder the name of a byneyarde, and the house of Israell? There maye we see, that thynge that we by experience doo knowe. For almyghty God, in that parable declareth by hys Prophete, howe muche he had doone for the house of Israell, a fygure of Christes church, in that he had planted them in a batsonie, and frutefull countrey, and had gyuen to them good gouernours, and orders, wherewith they myghte haue lyued, and pleased hym, but forasmuche as they dyd wyllfullye breake the lawes of God, & hys ordinance, he threatned them saying: *Auferam sepem eius, et erit in direptionem. etc.*

Esai. 54

Ibidem

I Wyll (sayeth oure Lorde) take alwaye the
 hedge of my vyneyarde, that it may peryshe.
 Euen so hath our sauoure Christe dealed wyth vs,
 y people of his churche. for where as by his precious
 deathe and passion, he dyd purchase vs, and lefte vs
 in the custodye of his catholyke church, as is before
 sayde, leauynge also to vs, lawes to obserue, and sa-
 cramentes, wherewith we should be preserued. And
 we naughty people, haue dyspyssed al his moost god-
 ly, and holsome decrees, and ordinances, he hath of
 his iustyce, and accordynge to hys promyse, euen in
 oure tyme punished vs: and hath suffred the wicked,
 to plucke downe the pale or hedge of his vineyarde:
 I meane all good order, as well in the churche, as in
 the common wealthe, and that for the space of many
 yeaeres past. Nowe here christen people, thoughe
 you doo not consyder the plage of sundrye synnes,
 that hath in this late scysme, possessed manye mens
 soules, yet doo not dyssemble, nor forgette the mi-
 serye, that we all haue suffered outwardelye, synce
 we were separate from the churche of Christe: alas,
 what Christen bloude wythin this Realme, euen by
 oure owne countreimen, hath bene shed? Oh Lord,
 how many poore wydowes without comforte haue
 bene lefte? Howe many fatherlesse children without
 soccoure? I leaue here to speake, of the vnshameles
 breakynge of the deade menues testamentes, and
 theyr mooste godly intentes, & ordinances: Abbais,
 are poulled downe: Collegis, and Chantrees are
 querthrowe: churches are robbed, and poore Christ,
 (that is to saye,) the hungry, and nedefull people, &c.

myſhe, and crye oute therfore. All theſe ſurely, wyth many mo, haue come vpon vs, bicauſe we haue bene oute of the houſe of God. Wherefore, in the name of our Lorde Jeſus Chriſte, let vs all togyther lament, and be ſory for oure goynge aſtraye, let vs come, and fal downe before God oure father, and confeſſe oure tranſgreſſion, and humblye deſyre, that we maye be receyued into hys houſe, whyche is the churche, though we ſhoulde all the dayes of oure lyues, be but hyzelynges. *Quia melior eſt dies vnus in atrijs tuis ſuper milia.* Lucc. 15.
Pſal 83.

One daye (Oh Lorde) is better ſpente in thy houſe than a thouſande other wyſe.

Fynallye yf we contynew obedyente chyl dren, in the boſome of our mother, the holye churche: we ſhall be fedde wyth lyuely faythe, oute of whyche wyll ſpyrnye in vs, muche holynesse of lyfe, and quietnes of conſcience: and yf at any tyme throughe our frailnes, we happen to fall, we haue readye, to rayſe vs vp agayne, the holye Sacramentes: throughe the comfortable helpe whereof, we be made ſtronger: and ſo daye by daye more able to procede in al kynde of vertue: and thus hauynge vpon earthe oure mother, the holye churche, whiche is the ſpouſe of Jeſus Chriſte the Sonne of God, we maye be bolde to call vpon GOD our father: and be aſſured, that he wyll heare vs, as hys dearebeloued chyl dren, and gyue vs the inheritaunce of heauen, whyche is prepared for vs, throughe our ſauour Jeſus Chriſte. To whome wyth the father, and y holy ghoſt, be honour, prayſe and glory, world without ende. Amen.

**An Homelye of the Primacy, or Supream
power, of the highest gouernor of the mili-
tant Churche.**



Sin euery natu-
rall, and polytyke
body, so in the chur-
che militat, (which
is a mysticall body)
superioritie, and in-
feriority, must nedes
be amōgest þ mem-
bers thereof, or ells
it cannot endure.
And for thys cause
speciallye, our Sa-

uiour Chryste, when he was here conuersaunte, on
the Earth, dyd, hymselfe, appoynte his Apostles, &
Disciples, and there successours, to haue the ouer-
syght, cure, and high gouernement of his church, to
the worldes ende. And to the intente, that no man
shoulde contempne theyr aucthoritie, he doth saye in
the thyrtyenth of Saynt Ihon, Amen, Amen, Dico vobis,
qui accipit si quem misero, me accipit. Qui autem me accipit, accipit eum
qui me misit. That is to say: **Ueryly, Ueryly, I saye**
vnto you, Who that receyueth him Whome
I sende, receyueth me And he that receiueth
me, receyueth hym that sent me. And in the
tenth of Luke he sayth, Qui uos audit me audit, et qui uos sper-
nit, me spernit. Qui autem me spernit, spernit eum qui misit me.

Iohn. 13

Luc. 10.

That is to saye: He that heareth you, heareth me, and he that dispiseth you dispiseth me, and he that dispiseth me, dispiseth hym that sent me. Of the Apostles also and theyr successors, and of theyr charge ouer Christes flocke, doth Saynt Paule speake, in the fourthe chapiter to the Ephesians, saying.

Ephes. 4.

Ipsē dedit quosdam quidem Apostolos, quosdam autem Prophetas, alios uero Euangelistas, alios autem pastores, et doctores, ad consummationem sanctorum, in opus ministeriū, in edificationem Corporis Christi, donec oecurramus omnes in unitatem fidei, & agnitionis filii dei, in uirum perfectum, in mensuram etatis plenitudinis Christi, ut iam non simus paruuli fluctuantes, neque circumferamur omni uento doctrine, in nequitia hominum, in astutia ad circumuentionem erroris. That is to saye:

He (meanynge Chryste) hath giuen or appointed some to be Apostles, some, Prophets some Euangelistes, some pastores, and teachers, to the perfytyng, or consummating, of the holyns, to doo the worke of the ministry, to edifye the body of Chryst, vntyll we all come together, in one unitie of sayth, and knowledge of the sonne of God, vnto the estate of a perfecte man, after v measure of the age of the fulnes of Chryst, that from henceforth, we should not be as babes, wauieryng, neyther should we be carped aboute with euery blaste of doctryne, in the wickednes of men, in the wylynes of them, who go
about

aboute to deceyue vs

This place of Saynt Paule most playnelye setteth befoze our eyes, the authoritie, and gouernemēt which our sauour hath appoynted, to contynue to the ende of the worlde, in his church, and ho we þ Apostles, Prophetes, Euangelistes, Preachers, and teachers, are giuen of Chy st, to his people, to gouerne them. And therewith al Saynt Paule, in the sayde place, sheweth to what ende, suche gouernement, and authoritie is instituted, it is to wytte, for the spiritual edifieng of the hole body, in the fayth, & for the defense of the hole bodye, from the poyson of heresye. And in dede no one thing can so muche suppress heresye, as yf the Authoritie, and gouernment Ecclesiasticall, be accordingly therevnto esteemed, & obeyed, as witnesseth Saynte Ciprian, the blessed Martyr, in hys fyfth boke, and third Epistle saieng.

Nec aliunde hereses obort & sunt, aut nata sunt scismata, q̄ inde, quod sacerdoti dei non obtemperatur. Nec unus in ecclesia ad tempus sacerdos, & ad tempus iudex, uice Christi cogitatur, cui si secundum magisteria diuina, obtemperaret fraternitas uniuersa, nemo aduersus sacerdotum collegia quicq̄ moueret. That is to saye: Neyther other Where, or by other meanes, are heresy es sprong vp, and scismes rysen, than hereof, & obedience is not gyuen to the preist of God. Nor one is considered, or thought to be in þ church, for the tyme, the preist, and for the time the iudge, in Christes stede, vnto which one, yf the hole fraternitie dyd (according to the heauenly commaundements) obeye, no

Ciprian.
Lib. i. epistle,
3.

man Woulde stirre, or moue anye thinge
 against the Colleges or cōpanies of preistes.
 Hereby you may perceyue, that saynt Cyprians cō-
 clusion, or iudgemēt is, that the gouernment Eccle-
 siasticall, and especially of one, to be taken, and re-
 puted as Christes vicar, is the best meane, to let and
 suppress heresies, and that such one gouernoz, is to
 be obeyed, of all chrysten people, which thinge maye
 be proued very playnely, and euidently, by the holy
 scryptures them selues. For the scryptures doo wit-
 nesse, that our sauour appoynted S. Peter, to thys
 high roome, and charge, ouer his hole flocke, and
 no one of the Apostles els. In the .xxi. of S. John
 it is wrytten, howe, our sauour, after his resurrec-
 tion, appearing at y^e sea of Tiberias, to certen of his
 Apostles, amongst whome was Peter, dyd fyrste
 take breade, and fylshe, and gaue vnto them, And
 when they had refresthed them selues, he sayde vnto
 Peter. *Simon Ioannis diligis me plus hiis? Dicit ei, Etiam domine tu
 scis, quia amo te. Dicit ei. Pasce agnos meos. Dicit ei iterum, Simon Ioannis
 diligis me? Ait illi. Etiam domine tu scis quia amo te. Dicit ei Pasce agnos
 meos Dicit ei tertio. Simon Ioannis amas me? Contristatus est Petrus, quia
 dixit ei tertio, amas me? et dixit ei. Domine tu omnia nosti, tu scis, quia
 amo te. Dicit ei, Pasce oues meas.* That is to saye: Symon
 the sonne of Ioannes, doeste thou loue me
 more then these doo: He answered vnto him:
 Yea Lorde, thou knowest that I loue thee.
 He sayde vnto him: Fede my lambes. Then
 he spake to him agayne, and sayde: Symon
 the sonne of Ioannes, doeste thou loue me:

He:

Ioan. 21

He answered: yea Lorde, thou knoweste
 that I loue thee. He sayd vnto hym againe.
 Feede my lambes. Then spake he vnto hym
 the thirde tyme, and sayde: Symon the sonne
 of Ioannes, doest thou loue me: Peter was
 sorie, because Christ sayde vnto him now the
 thyrde tyme, doest thou loue me. and he an-
 swered and sayde: Lorde thou knoweste all
 thinges, thou knowest that I loue thee. He
 sayde vnto him feede my shepe. This processe
 of Scripture, hath in it, many circumstaunces to be
 noted. The fyrst is, that (other Apostles beyng than
 present, and amongst them, even he of whom Christ
 did euer make very much of, that is to say, S. John)
 yet our Sauour Christ, dyd directe his speech, and
 talke, but to Peter onelye, signifieng the matter,
 wherof he dyd speake, to appertayne to Peter chief-
 lye, and princypallye, and not in so speciall a sorte, to
 anye one of the apostles els. Another, and seconde
 circumstaunce to be here considered, is that oure sa-
 uioure, dyd aske Peter moost earnestly, whether he
 loued him, more than did the other apostles. And the
 thyrde circumstaunce is, in that Christe dyd com-
 mytte both his lambes, and his shepe, vnto hym.
 These circumstaunces (I saye) and other suche like,
 well considered, doo conuince, and clearelye proue,
 that the hyghe charge, ouer all the churche militant,
 was especially committed, to Peter.

And to this purpose, maketh, and serueth, an o-
ther talke, of our saviour, vnto S. Peter, wzitten in
the xvi. of Mathew, where y^e texte is in this maner.

Veni autem Iesus in partes, Cesarea Philippi, et interrogabat discipulos
eos dicens: Quem dicunt homines esse filium hominis? et illi dixerunt: Alij
Joannem Baptistam, alij autem Heliam, alij vero Hieremiam, aut unum ex
prophetis. Dicit illis Iesus, uos autem quem me esse dicitis? Respondens Si-
mon Petrus dixit. Tu es Christus filius Dei uiui. Respondens autem Iesus
dixit ei. Beatus es Simon Bariona, quia caro et sanguis non reuelauit tibi,
sed pater meus qui in caelis est. Et ego dico tibi, quia tu es Petrus, et super
hanc petram edificabo Ecclesiam meam, et portae inferi non preualebunt
aduersus eam. Et tibi dabo clauis regni caelorum. Et quodcumq; ligaueris
super terram, erit ligatum et in caelis, et quodcumq; solueris super terram
erit solutum et in caelis.

Math. 16.

That is to saye:

Jesus came into the coastes of Cesarea Phi-
lippi, and he asked his disciples, sayinge:
Whom doo men say the sonne of man to be:
And they aunswered, some John Baptiste,
some Helias, some Hieremias, or one of the
prophetes. Jesus sayd vnto them. But who
saye you that I am: Then Simon Peter
made aunswer, and sayde: Thou art Christ
the sonne of the liuinge God. And Jesus an-
swered and sayd: Blessed art thou Simon,
the sonne of Ioanna, for fleme and bloude
hath not this reuelled and opened vnto the,
but my father whiche is in heauen. And I
saye vnto the, that thou arte Peter, or a rock,
and on this rocke I wyll buylde my church,

M. l.

and

An Homely of

& hell gates shal not preuaile agaynst it. And
I wyl gyue vnto thee, & keyes of & kyngdō of
heauē: & Whatsoeuer thou shalte bynde vpon
earth, shalbe bound also in heuē, & Whatsoeuer
thou shalt lose vpon & earth, shal be loosed also
in heauē. These wordes of Christ were spokē longe
before & Christe gaue & other cōmāndemēt to Peter,
to feede hys flocke, and that thyng, whyche is per-
fourned in the other woordes, is here promysed, in
these woordes. In the other woordes oure sauoure
dothe presently put him in authoritie, sayng, Feede
my Lambes, feede my shepe. In these woordes,
he dooeth but promyse the sayde authority vnto him,
sayenge. Vnto thee wyl I gyue the keyes of
the kyngedome of heauen, and What so euer
thou loosest, or byndest in earth, shal be loosed
or bounde in heauen. The lyke of this, did our sa-
uiour neuer speake to any one of the Apostles els, se-
uerally, but onely generally. For generally to Peter,
and to the reste, being al together, (sauing Thomas,
who was absent,) Christ sayed the woordes whyche
are writte in the .xx. of John, it is to witte, Receyue
you the holy ghoſte, whose synnes ye remyt,
they are remytted, and whose synnes ye re-
taine, they are retained. And in the .xviii. of Ma-
thew, Christ sayeth vnto the twelue. What so euer
thynges you shal bynde vpon the earthe, shal
be bounde also in heauen, & Whatsoeuer y^eu
shal lose vpon & earth, shalbe loosed also in heauē

ohn. 20.

Math. 18.

Of our sauour Christ had not intended to gyue vnto Peter a speciall authoritie, aboue the rest, what nede was there to speake this, seuerallye, vnto Peter, seing he had spoken it generally to them all before? And what thing ment he els, when, in y^e presence of al the twelue, he promised to gyue vnto Peter the keyes of the kingdome of heaue, sauing a speciall priuilege, or prerogatyue to Peter: Our Sauour through his heauenly wysedome, perceyvinge, that it is most necessarye, one to be ouer a hole multitude, specially being a multytude congregated of so infinite a number of people, and of so sondry nations, as is the catholyke churche, did appoynte S. Peter, to that offyce, and Peter hauinge receyued such charge at Christes handes, did incontinently practyse and exercise the same: and all the rest of the Apostles dyd gyue place vnto him. And therefore in the first of the Actes it is wrytten, howe that after Christes ascension, incontinently S. Peter rose vp in the myddest of the faythfull, and moued them to goo to the election of one, that should succede in Judas rowme, which offyce he vndoubtedly woulde not haue taken vpo him, but that our sauour Christ had Authorized him in such sorte, as is before declared. In the .ii. of the Actes it is wrytten howe that in the presence of all the Apostles, S. Peter tooke vpon him to speake in all their names to the people on whitsonday in the morning, streighte after that they had receyued the holye Ghosse, in the likenes of clouē tungen. In the third of y^e Actes, it is wryttē, howe S. Peter healed a lame mā, which was lame

Act. i.

Actes. 2.

Actes. 3

M. ii.

from his

his mothers wombe, and that when the people wondered at so straunge a myracle, the sayd Peter made an oration vnto them.

4. 5. 6.

In the fourthe of the Actes, and in the fyfte, and syxt there is the lyke, and in manye other places of the same booke. All whyche places of scripture oughte to perswade euery godlye harte, to thynke that oure sauour dyd gyue vnto saine Peter, that authoritie, aboue all the reste of the Apostles, vpon his hooles church, for an vnyte, and good order, to be kepte in the same. And yet for your better contentation herein, you shal here the authorities of the Aunciente fathers in this behalfe.

Origenes

Origene, a greeke wyter, whyche was wythin two hundred yeaeres after Christe, in hys exposition, made vpon the .vi. Chapter of S. Pauls Epistle, to the Romaynes, wyrteth thus. *Petro cum summa rerum de peccendis ouibus traderetur, et super ipsum tanq̃ super terram fundaretur ecclesia, nullius confessio uirtutis alterius, nisi charitatis exigitur.* (That is to saye,) When the hyghest authoritie, or feedinge of christes sheepe, was committed vnto Peter, and the church was builded vpon hym, as vpon a sure grounde, there was requyred, or exacted of hym, the profession of none other vertue saue onely of charitie.

pri. mus.

The blessed martyr, saint Cipriane, in many places, affirmeth the same, and amongst other, in hys Epistle wyrtten. *Ad Iubaianum* sayeth, Manifestum est, ubi, et per quos, remissio peccatorum dari possit: Nam dominus primam Petro, super quem edificauit ecclesiam suam, et inde unitatis originem instituit, et

ostendit

ostendis, potestatem istam dedit: That is to saye, It is manifest where, and by whoine; remission of synnes maye be gyuen, for oure Lorde fyrste vnto Peter (vpon whoine he buylded hys church, and from whoine he dyd ordeyne, and thewe, the begynnyng of the vnitie to procede dyd gyue that power, or authoritie. And in the same Epistle (within a whyle after) he sayeth: Ecclesiam, que vna est, fundauit super vnum, that is to saye, he dyd founde his church, which is but one, vpon one.

Sainct Basyll, in hys booke against Tatonius writeth thus *Per hanc vocem intelligimus Ione filium, qui fuit ex Bethsaida, Andreæ fratrem, qui ex piscatore, in Apostolatus ministerium vocatus est. Qui quoniam fide præstabat, ecclesiæ in se adificationem suscepit.* That is to saye, by this voice, we vnderstāde the sonne of Jonas, which was of Bethsaida, the brother of Andewe, which sonne of Jonas was called from a fysher, to the ministerie of the Apostles, and bycause he excelled in faith, he had the church buylded vpon hym. Basilus.

Sainct Ambrose in hys fourthe sermon sayeth. *Terrus deniq; pro soliditate deuotionis, ecclesiarum petra dicitur, sic ut ait dominus. Tu es petrus, et super hanc petram ædificabo ecclesiam meam. Terra enim dicitur, quod primus in nationibus fidei fundamenta posuerit, et tanquam saxum inuictibile, totius operis Christiani compagem molemq; conseruet.* (That is to saye,) Finally, or for a conclusion, Peter, for the foundenes, or substantial-
nes. Ambrosius.

nes of his deuotion, is called the rocke of the churches, as oure Lorde sayeth. Thou arte Peter, or of a rocke, and vpon this rocke wil I buylde my church. In dede he is called a rocke, bicause he was the fyrste that did laye the foundation of saythe amongest the gentiles, & as a stone, or a rocke, that cannot be moued, he doeth containe or kepe, the frame, and weight of the hole chrysten woorke.

Augustinus

S. Augustine hath the lyke in his fyre and twenty sermon, *de sanctis*, and in his. xvi. sermon *de tempore*, but moost notably in hys. 124. sermon *de tempore*, where he maketh a large proceffe of saint Peter, and emōgest other thinges, speakyng of Peters Denial of his master, he wyrteth thus of hym. *Totius corporis morbum in ipso capite curat ecclesie, et in ipso uertice componit membrorum omnium sanitatem*, That is to saye, He (meanynge Christ) doeth cure in the very heade of the church (meaning Peter) the dysease, of the hole body, and in the very crowne, or toppe of the head, he frameth the healthe of all the members. Here ommyt-
tynge infynite, other authorities of the aunciente fathers, touchynge the primacye, or hyghest authoritie ecclesiasticall, to haue bene gyuen vnto saint Peter of our sauour Christ hym selfe, I exhorte you in consideration, partely of these testimonyes, some wherof are taken out of the very scripture, some out of the aunciente and famous doctours of the church, and
partlye

partly, and mooste especially, in consyderation of the
cōsent of the hole catholike church herein, nothing to
doute in this matter, but ꝑ the holy Apostle S. Pe-
ter was Christes vicar on earthe, and had hygher,
and more authoritye generall, then anye one of the
Apostles els, and that the speciall purpose, why that
Christ woulde haue suche authoritie to be in one mā,
was, & is, for the preseruation of vnitie in his church,
whyche church, is but one, and thus muche
for thys tyme, shall nowe suffice you. In
the nexte homely, you shall heare fur-
ther of this matter.

Io. Harpesfelde, sacre theologie professoris,
at Archidiaconi London,

CAn other booke of the by-
mache.

Act. 9.



It is wrytten in
the .viii. chapter of
the actes, how Si-
mon Magus, dyd
offer vnto Saynte
Peter money, to giue
him power, that on
whome soeuer he
shoulde laye hys
handes, the same
parson might ther-
by, receiue the holy

Ghost. But being for this his most wicked request,
greciously reprovved, and fearyng withal, to conty-
nue any lōger, in those parties, that is to say, in Sa-
maria, so nighe thapostles, he, the sayde Symon
Magus fled to Rome, and there by his enchaunte-
mentes, dyd greatly delude the people, as Justy-
nus the Martyr, a very auncient wyter, in his se-
conde Apologie, directed, or sent, to the Emperoure
Antonius, doth playnely testifie: Ireneus also in
his first booke *Contra hereses*. doth recorde the same.
And the said Simon Magus, dyd so delude a blind
the people, that they dyd esteeme him for a God, and
dyd set vp his image, in the Citie, with this inscrip-
tion, *Simoni deo sancto* That is to say **To Simon the
holye God**. But it was not longe, after those
prankes

Justinus
Martyr.

Ireneus.

prankes, played by Simon Magus, thus seducyng
 the inhabitantes ther, but God sent his great Apostle
 saynct Peter thither, (that is to saye, to Rome) who
 bothe did confounde the sayde Simon Magus, and
 dyd also conuert a great number of the people there,
 vnto the faythe of Chryste, as is at large, set fourth
 in the .xiii. chapiter, and seconde booke of Eusebius,
 Ecclesiasticall historye. Nowe this Apostle sayncte
 Peter, by the wyll, and prouidence of God, beyng
 brought to Rome, dyd there continue, byshop of that
 Sea, .xxv. yeaeres, and there also dyd suffer a glorio-
 us martyrdome, in the last yere of the reygne of cruell
 Nero Chemperoure, whyche thynges Sayncte
 Hierom in the verye begynnyng of hys woork,
De Ecclesiasticis scriptoribus dothe wytnes in this maner.
 Simon Peter, the sonne of Ioannes, of the
 prouince of Galile, and of the towne of Beth-
 saida, the brother of Andrew the Apostle, af-
 ter his byshopricke in Antioche, and after his
 preaching in Bötus, Galatia, Cappadocia, Asia, and Bitinia,
 to the Iewes whiche were dyspersed abroad
 in sondrye contries, came to Rome, to ouer-
 throwe Simon Magus, and there dyd kepe
 his see, fyue and twenty yeres, vntyl the last
 yere, (it is to wyte, the .xiii. yere) of the reigne
 of Nero, by whome he was crucified, and so
 crownded with a crowne of martyrdome, his
 heade beyng turned downe to the grounde,

*Historia
 Ecclesiastica
 Eusebij*

Hieronymus

and his feete vprwarde, bycause he sayde, or accompted hym selfe vnworthy, to be crucifyed in suche forme, and maner, as hys master Christ was.

Ambrosius

S. Ambrose in hys. lxx. sermō speakyng of y martyrdomie of saint Peter, and saint Paule, at Rome, saith thus. I thinke it not done without a great cause, that in one day, in one place, and vnder on persecutoure, they bothe dyd suffer. In one daye, for that they shoulde come to Christ together. In one place, that neither of theym bothe, shoulde be destitute of Rome, and vnder one persecutoure, that lyke cruelty shoulde slaye them bothe. The day was for their merite, the place for theyr glory. the persecutour, for theyr vertue. And in what place I praye you dyd they suffer martyrdomie? Euen in Rome, whiche is the heade, and chiefe cite, of the worlde, to the intente that Where the head of superstition was, there shoulde rest the heade of holynes, and where the prynces of the heathen did dwel, there the prynces of the church shoulde lye.

ambrosius

Egesippus
Dionysius
Corinthe

Thus sayeth saint Ambrose, whereunto agreeth Egesippus, an aunyent wyter, in his thyrde booke, of the distruction of Hierusalem, and lyke wyse, Dionysius the byshop of Corinthe, and Caius also whiche lyued

in

in þe dayes of *Zeppherinus*, the Byshop of Rome, as more
 at large appeareth, in the. xxv. Chapiter, of the fore-
 sayde seconde booke of *Eusebius*, Ecclesiasticall hy-
 story. Nowe that we haue in the homely, goyng next
 before this, declared, that our sauoure dyd appoynt
 Saincte Peter to a greater, and hygher offyce,
 then he dyd any other of hys Apostles, and haue in
 this homely intreated, of the abode of saincte Peter,
 and martyrdome at Rome, we wyll consequentelye
 proue, that the Byshoppes of Rome, haue alwayes,
 in the catholyke church, bene esteemed, iudged, and
 taken, for saincte Peters successours, euen in that hys
 special, and hyghest offyce, and that to hym, and the,
 by the wyll of God, doeth appertayne the gouerne-
 ment of Chyestes hole flocke, on earthe. And fyrste I
 wyll begynne wpyth the aunciente Authour, *Ireneus*,
 who in the thyrde Chapiter of hys thyrde booke, a-
 gaynst heresydes, doeth say, that the church of Rome,
 is the greatest, the eldest, and the best knowen, of all
 churches, and that it was fouled, by the moost glo-
 rious Apostles, Peter, and Paule, and that through
 the succession of the byshoppes of Rome, fro saincte Pe-
 ter, vntyll hys tyme, the trueth was derpyed, from
 hande to hande, & that it might there easely be fowde,
 and had. And herebpon he sayeth further these wor-
 des. *Ad hanc enim ecclesiam propter potentiorē principalitatē, necesse
 est omnem conuenire ecclesiam, hoc est eos qui sunt ubiq; fideles.* That
 is to saye. For vnto this church (meanyng, and
 poyntyng the sea of Rome) for the more mighty
 principalty of it, al þe hole church of Chyist, &

*Zeppherinus**Eusebius**Ireneus*3. Lib. aduer-
sus hereses.

An Homely of

is to save, all the saythfull, Where soeuer they be, muste assemble, or repaÿre vnto.

Augustinus

And saint Augustyne, agreeably herebnto, doth, in his. 162. Epistle, saye: that in the churche of Rome, the primacy of the Apostolike Sea, did euer flourish. And the same saint Augustyne, wytyng agaynste one Petilianus, whyche dyd blasfeme the sea of Rome (as heretykes doo now a dayes) doeth more ouer write in this maner. If all the byshoppes of the Worlde, Were suche men, as thou dooest moost falsely reporte them to be, What hath the sea of Rome hurted the, Where Peter dyd syt, and now Anastasius sytteth? or What hath the sea of Hierusalem hurted the, Where James did sit, and now at this present, Iohnes dothe sit, With Whome We are in the catholike unitie ioyned, and from Whome ye haue deuyded your selues, in youre Wycked rage, or fury, Why doest thou cal the Apostolike sea, the sea of pestilence? If thou doo it for the mē sake, Whō thou thinkest to preache the lawe, and not to fulfill the lawe, dyd our sauour I praye the, any suche iniury to the sea or chaire of the scribes, and Phariseis, of Whome he sayeth, They say, but they doo not: &c.

Cyprianus.

Moreouer, the holpe Martyr, saint Cipriane in the thyrde Epistle, of hys fyrste booke, speakynge agaynste

gaynste certayne, whyche dyd disobey, & contempne, Cornelius, the byshoppe of Rome, writeth in this maner. *Nec enim aliunde hereses oborte sunt, aut nata sunt scismata, q̄ inde quod sacerdoti dei nō obtemperatur, nec vnus in ecclesia ad tēpus sacerdos, et ad tempus iudex, vice Christi iudicatur: Cui si secundam magisteria diuina obtemperaret fraternitas vniuersa, nemo aduersus sacerdotum collegium, quicq̄ moueret.* That is to saye. Of none other cause are heresy'es spronge vp, or scismes ry= sen, than of this, that the priest of **GOD** (meanynge Cornelius, the byshoppe of Rome,) is not obeyed, and one is not taken in the churche, to be the hyghe priest for the tyme, and for the tyme in Chyestes stede a iudge, or Chyestes vicar, vnto Whome yf the hole fraternitye were, accordynge to Goddes commaundementes, obediēte, no man woulde any thing moue, or styre agaynst the colledge, or companye of puestes.

Sainet Augustyne also wytrynge agaynst the Epistle of a Maniche, whyche Epistle is intituled, or called, *Fundamentum*, giueth to the sea of Rome, a meruaylous prerogatyue, and dothe buylde hys saythe, amongst other thinges, vpon the succession, of the Byshoppes of Rome, who after saint Peter dyd folowe orderly, euen to hys tyme, whych was .300. yeres after Chyste. And he wyrteth in this maner. *Multa sunt, que me in ecclesie gremio iustissime tenent: Tenet me consensus populi, atq; gemitus, tenet auctoritas miraculis inchoata, spe nutrita, charitate aucta, dei iustate firmata, tenet ab ipsa sede petri Apostoli, cui pascendas oues suas post resurrectionē suā dominus commendauit, vsque*

Augustinus.

An Homely of

ad presentem episcopatum, successio sacerdotum. That is to saye,
there are many thinges, Which of very good
reason, doo kepe me, in the lawes of the
catholyke church. The consent of so manye
people, and nations, or cuntries, dothe kepe
me: the authoritie of the church, begon With
myracles, nourysed With hope, encreased
With charite, and confyrmed With antiqui-
tye, doeth kepe me: the succession also of bys-
hoppes, from saint Peter the Apostles seat,
or tyme (to Whome oure Lorde dyd after his
resurrection, comynyt hys wepe to be fedde)
vnto this presēt Bishopricke (meanyng Rome)
doeth kepe me in the catholyke church.

Ambrosius

Saint Hierom also in his Epistle to Damasus,
doeth set fourthe very notably, the primacye, and su-
premitie, of the byshoppe of Rome, as beyng saint
Peters successours, and amongst other thynges, he
sayeth thus. *Si quis cathedra Petri iungitur meus est.* That is to
saye, If any man be ioyned to Peters chayre,
or hold of Peters seat (meaning the sea of Rome)
he is myne, and I receyue and ioyne wyth
hym.

Ambrosius

Saint Ambrose also in his thyrd booke, of the
sacramētes, and in the fyrst Chapter, doth say thus.
*Ecclesia Romana hanc consuetudinem non habet, cuius tipum in omnibus
sequimur.* That is to saye, the church of Rome
(Whose forme, or trade, we doo folowe in all
poyntes)

poyntes) hath no suche custome Other lyke
 autorities of the auncient fathers, for the primacye,
 and supremacy of the See of Rome, there are, and
 y infinite: But what nede many autorities, eyther of
 scripture, or of the fathers, in this behalfe, seying very
 experience, hath this thousande yeres, proued, that
 suche, as dysobeyed the sea of Rome, did fall sone after
 into abhomyuable heresy, and therevpon into deu-
 sion amongst them selues, and consequently, to de-
 structio, or els, in processe of time, were gladde, and
 faine, to returne to their dewe obedience againe. If
 you be desyrouse to haue exaple in this matter, looke
 but on those conntreyes, and those parsons, that now
 be in captiuitie vnder the great Turke, who in tyme
 paste, agreeing with the sea of Rome, did forsye in
 chrysten religion, & all welthe, looke also vpon Ger-
 many, and take example therby, how they prospered
 amonges theym selues, synce they declyned fro the
 obedyence of the sea of Rome. And it is a woerde, to
 see howe those, whome they tooke for theyr greatest
 doctours, haue abused, seduced, and mocked theym,
 euen in this matter of the primacye, for where as
 Luther, especiallye, and aboue all other, was theyr
 ryngleader in this matter: yet when he was emon-
 gest lerned men, and shoulde talke of this matter,
 wyth theim, he was so duiuen to the wal, that open-
 lye in wyptynge, to be shewed at this daye, he dyd
 in a booke of hys, intituled, *Resolutio Lutheriana super propo-
 sitione sua. 13. de potestate Pape*, confesse and saye playnlye,
 as hereafter doeth folowe.

Lutherus

Primum

An homely of

Primum, quod me mouet Ro. pontificem esse alijs omnibus, quos saltem nos uerimus se pontifices gerere, superiorem, est ipsa voluntas dei, quam in ipso facto uidemus. Neq; enim sine voluntate dei, in hanc monarchiam unquā venire potuisset Ro. pontifex. At voluntas dei, quo quo modo nota fuerit, cū reuerentia suscipienda est, Ideoq; non licet temere. Ro. pontifici in suo primatu resistere. Hec autem ratio tanta est, vt si etiam nulla scriptura, nulla alia causa esset, hæc tamen satis esset ad compescendam temeritatem resistendum, et hac sola ratione gloriosissimus martyr Ciprianus, per multas epistolas cōfidemissime gloriatur contra omnes episcopos quorū cumq; aduersarios, sicut. 3. Re legimus, quod decē tribus Israel discesserūt a Roboā, filio Salomonis, et tamen quia voluntate dei, sine auctoritate factum est, ratum apud deum fuit. Nam et apud theologos omnes, voluntas signi, quam vocant operationem dei, non minus quam alia signa voluntatis dei, vt precepta, prohibet. &c. metuenda est. Ideo non uideo, quomodo sint excusati a scismatis reatu, qui huic voluntati contrauenicntes, sese a Ro. pontificis auctoritate subtrahunt. Ecce hæc est una prima mihi insuperabilis ratio, quæ me subijcit Ro. pontifici et primatū eius cōfiteri cogit. *That is to say*

The first thing, Which moueth me to think, or beleue, the Romaine Bysshoppe to be superior to all other, Whom at the leaste Wyse We doo know to accompte them selues for Bysshoppes, is the very Wyll of God, Which We doo see, euen in the very facte, or matter. For in dede Without the Wyll of God, ð Romaine Bysshoppe, coulde not at any tyme haue commen to this monarchy, or supreme rule, and the Wyll of God, by What meane so euer it be knowen, is to be receyued, or taken With reuerence, and therefore it is not lawefull, folowly, or hedely, to make resistance

stence vnto the sayd Romaine Byschope, in his Byschopprie. And this reason is soo great, or of suche force, that althoughe noo scripture, nor no other cause were, yet thys were sufficient ynoughe to bydle, or kepe vnder, the temeritie, or madnes, of them, & make resistance. And by this reason alone, the most glorious Martyr Cyprian, in many Epistles doth most boldly glory, or reioyle, agaynst all the aduersaries of anye of the Byschoppes, accordyng as we do reade in the third booke of the kynges. Where although the x. tribes of Israell, dyd departe from Roboam, the sonne of Salomon, yet bycause it was done by the Wyll of God, it was without other authoritie firme, & stable. For also emongest all the deuynes, the Wyll of the signe, whiche they doo call the workyng of God, is to be feared no lesse, then other signes of the Will of God, as precepts and thinges forbydden &c. And therefore I doo not se howe they be excused from the offence, or synne, of scysme, who doing, or comminge agaynst this Will, doo withdrawe, or pull them selues, from the Authoritie of the Romaine Byschoppe.

Thus much sayth Luther himselſe, and ſoo ſhall you ſynd it, if ye reade his ſayde worke, in the place aforeſayd: and the thing ſo being, you may ſe, what a holy father that marchant was, to deceyue the people as he dyd, and to bryng them to that wonderfull calamitie, that the thirde or fourth generation (if ſo woꝝld ſo longe doo contynue) ſhall feele, and ſmarte foꝝ it, as other alſo ſhall, that be in the ſame caſe.

And now to retourne to our owne country of Englande, this may be truly ſpoken, that of all realmes chriſten, there is none that hath (beſides the general dutie) ſo ſpecial cauſe to fauour that ſee of Rome, as England hath. Foꝝ from that ſee, came the ſayth into this Iland, in the daies of kyng Lucius, about an hundreth and fyfſtye yeares after Chryſte. And vi. C. yere after Chryſt, whan the Saxons wer ſpzed ouer the hole realme, and were infidells, there were ſent moſt notable, and godly preachers, hither into England: who conuerted and tourned many thouſandes, to the ſayth. And what benefites we haue in our dayes receyued of that ſee of Rome, all men doo perceyue, and ſeale in them ſelues, & do thanke god therefoꝝ, or ells the deuyll hath wonderfullye blynded and ſeduced them. Nowe on the other ſide, what miſeries haue be ſalne emongest vs, ſynce our diſobedience agaynſt the ſee of Rome, and ſynce the tyme, that temporall princes dyd take vpon them, that offyce, which is ſpirituall, and not belongyng to the regall power, but greatly diſtant, and diſſerent from the ſame, I nede not in wordes to declare, foꝝaſmuch as you haue felt the ſmart therof in dede,

and

Bed4. Eccleſ.
hiſt. Angl li.i,

and to this day are not quyte of Gods plage for the same. wherfore to conclude in this matter, this shal be to exhort you, and in Gods name to requyre you, to esteeme the primacy, and supremitie of the sea of Rome, as an authoritie instituted by Chryst, for the quyetnes of the christen people, and for the preservation of chrystendome, in one catholyke, true sayth, & for the defence of it, agaynst all heresie, and wherby quyeting your selues, to serue God, in the catholike truth, you shall sonest appease his wrath, and purchase his fauour, and grace, in this lyfe, and hereafter obteyne the euerlastyng lyfe, whych he sende unto you all, the father, the sonne, and the holy Ghost, to whome be al honor, and glorie, worlde wythout ende
Amen.

Io. Harpesfelde, sacre theologie professoris,
et Archidiaconi London,

CAn homely declarynge that in the blessed
Sacrament of the aultare, is the very body,
and bloude of oure Sauoure Christe.



After that men are
once graft in Christ,
and be made parta-
kers of his death, &
passion, amonge o-
ther theyr dueties,
one of the cheife is,
diligently to prepare
them selues to the
worthy receauynge
of þe blessed Sacra-
ment of the aultare,

*Basill in his
rules.*

1. Cor. II.

wherewith are two thynges on our partes requisit
(as sayeth saynt Basell, & good reason confirmeth)
the one, feare, the other, sayth. The feare whiche
men must haue, when they prepare them selues to
come to this sacrament, ought to be grounded vpon
that terrible sayinge of saynt Paule, in the .xi. chap-
ter of his fyrste Epistle to the Corinthians, where he
sayth: that Whosoener doth participate therof
vnworthely, doth eate and drinke his owne
dampnation. The sayth, whiche we must haue in
oure hartes, when we come to Gods borde, is to be
buylded lyke wise, vpon the vndoubted authorities
of scripture, whiche declare moost playnly vnto vs,
what meate it is, that we there eate. For the parfyte
vnderstandyng wherof, let vs consider, that our sa-
uour

uiour Christe, beyng here on earth, dyd first make
 a solempne promyse of a meate, whiche hym selfe
 woulde geue vnto vs, and afterwarde in dede, he
 dyd geue the same, accordynge to his promyse. In
 the promyse makynge he sayde (as it is wyrtten in
 the. vi. chapter of S. Johns Gospel.) The breade,
 or foode that I Wyll geue vnto you, is my
 fleme, whiche fleme I Wyll geue for the lyfe
 of the world: and in the same chapter he also saith.
 My flesh is verily meat, and my bloud is ve-
 rely drinke. And as he then promised, so he after-
 warde perfourmed, euen the very laste nyghte that
 euer he commyned with his Apostles, before his
 death, at whiche tyme, he toke breade into his han-
 des, and gaue thanks, and brake it, and gaue it to
 his disciples, and sayde: Take eate, this is my
 body, whiche shalbe geuen for you. If we co-
 pare the wordes spoken by Christe, when he made
 the promyse of a meate, to be by hym geuen vnto vs,
 wth those other wordes, whiche he vttered in geuyng
 of the same, we nede not doubt of the thynges which
 he gaue. In the promysse makynge, he sayde: that he
 woulde geue vs his fleshe, in the perfourmyng of
 the promise, he geueth the same, sayinge, take eate,
 this is my bodie. Agayne, in the promise making,
 he affirmeth, that the fleshe, whiche he woulde geue
 vs to fede on, shoulde be the self same flesh, that shoulde
 be geuen for the lyfe of the world, and in the perfor-
 maunce of his promysse, he said, that the thing which
 he gaue

Iohn. 6.

gave, was his bodie, whiche shoulde be geuen to
 death for vs. Nowe the circumstaunces being wel
 considered, which our sauour bled in the instituti-
 on of this most blessed Sacrament, shal greatly co-
 fyne al godly hartes, in the true belefe of the same.
 The tyme was the night before he suffered deathe,
 to signifie vnto vs, that this meate, being differred
 to the last day, that euer our Sauour was conuer-
 saunt with his Apostles, must nedes be his very bo-
 dy, and bloude in dede, and such a meate as no other
 can be in any wyse comparable vnto it. Agayne, in
 that our sauour dyd eate of the paschal lambe with
 his Apostles, immediatly before he did institute this
 sacrament, it most playnely declareth vnto vs, that
 this sacrament is a marueylous worthye mysterie,
 and that very thing, which the eatyng of the paschal
 lambe, in the olde lawe did prefigure, for whiche
 cause, whē this was instituted, that was abrogated.
 Nether is it with out a merueulouse consideration,
 that Chryst at that heavenly banket, would of pur-
 pose, nother haue the blessed Virgyn Mary his mo-
 ther, presente with him, nor anye other of his dyscy-
 ples, saue onely the. xii. Apostles, whome he appoin-
 ted to be the heade ministers of al his misteries here
 on the earth, and specially to be the ministers of this
 most blessed sacrament, and the instructours of al o-
 ther, touching the same. Now what meneth it, that
 our Sauour was not content to offer them this sa-
 crament onely, but with the offering therof, he said
 also vnto them. Take eate, take and drinke: Do me-
 ble, to offer to other, meate and drinke, for anye o-
 ther

ther purpose, but onely that they shoulde eate and
drynke thereof: but bycause it was his bodye, and
hys bloude, therefore he myght byddeth them take,
and not feare to eate and drynke the same.

Besides this, it is to be well noted, that þ three
Euangelistes, Matthew, Marke, and Luke, doo all
three agree in the maner of the institution of this
sacrament, they wytyng all thre their gospels at so-
dyt tymes, as Matthew eyght yere after the ascen-
cion of our sauour Christ. Marke .x. yeares. Luke
xv. yeares. And where in doubtfull speeches of our
sauour Christ, some one or other of þ Euangelistes,
euermore openeth plainely the very meaning of the
speeches, yet touching these words, this is my bodye,
no one of them, maketh any declaration vpon the
same, but they all leue them to be take of vs, as they
found, and (as of most plaine wordes) they make no
exposition or interpretation of them at al. Whyche
poynte must be well considered. And therfore note,
that where Christ sayde. It is impossible for a
rych man to entre into the kingdō of heauē,
(bicause þ meaning of these wordes may be diuer-
sly taken, thereof) S. Marke in his tenth chappyr
declareth the very meaning of them, saying: It is
harde for them that trust in there substaunce
to be sauēd. agayne Christ at another tyme sayde
to the Jewes. looſe you this temple, & in three
dayes wal I buyld it agayne. And for that the
sense of these wordes is doubtfull S. John there
expoundeth them and sayeth, that Christ by the tē-
ple

Chrisosto. and
Theophylact.

Marke. 10.

John. 7.

John. 12.

plement his body, whiche should be by the Jewes
put to death, and by him the thirde daye shoulde be
rayed from death to lyfe. In the .vii. of Ihon, oure
sauour sayeth: He that beleeueth in me, as the
scripture sayeth, there shall ryuers of quicke
water flowe out of him. And bicause this saying
is obscure, S. Iohn to make it open, sayeth, that he
spake those wordes, of the spirit, which they that be-
leued in him should receyue. In the .xii. chapter of
S. Ihon, our sauour saith in this maner. If I be
lyfte vp from the earth, I wyl drawe al thin-
ges vnto my selfe. And S. Iohn by and by ge-
ueth vs the exposition, saying, that hereby he signi-
fyed, what kynde of death he should suffer. Manye
other lyke places are there in the newe testamente,
the matter of which places, is not so highe, nor soo
nedefull to be ryghtly vnderstanded, as þ meaning
of these wordes, this is my body, and yet of these
wordes, no one Euangelist maketh any exposition,
bicause the wordes are playnely, and simply to be
taken as they were spoken. Besids al this, we haue
in S. Paule in the .xi. Chapter of his first Epistle,
to the Corinthians, a goodly, and a large processe
touchyng this Sacrament, and yet in that whole
processe, no matter to instructe vs other wyse, to be-
leue of it, than that there is in it the very bodye and
bloude of our sauour Christ. For fyrste he uttereth
the wordes of our sauour, even as þ Euangelistes
do, as that he sayd this is my body, and he ma-
keth no declaration vpon þ same. Secondly where
none

none of the Euangelists make mentio, of any paine due to the vnworthy receauer. **S** Paule affirmeth that the vnworthy receyuing of this Sacrament byngeth iudgement, and dampnation. Thirde, he telleth, that for the vnworthy receauing herof, God plageth cities, and countreyes, with sondry greuous plagues, as with infirmity, with sykenes, and with death also. Forthely, he geueth vs counsell diligently to examine and trye our selves, before we come to gods borde. If the very body and bloude of oure sauour Christ, be nat in dede in the sacramēt of the aultare, why shold our sauour so speake as he spake in the promysse made thereof: why dyd he, as he did in the instituting therof: why dyd none of the Euangelists so declare christes wordes: why dyd saynete Paule so terribly pronounce of the vnworthy receauynge of it, and so earnestly warne vs, of due preparation to be made therfore: It is then most vndoubtedly to be of all christen people beleued, that in the Sacrament of the aultare, there is the very body and bloude, of our sauour Christ, worthy of all honour and glory, the selfe same in substance, that is in heauen: which thing for Christ to byng to passe, is a thing most easye, he being God almighty, maker of heauen and earth: and for him to do, is moost seemely, that as he gaue that bodye, to deathe to redeme vs, so he shoud giue the same in this heavenly bankitte, to fede vs, that he mighte be all in all. The body of our sauour Christ to be in very dede in heauen, in the visibill fourme of a mā, and in the Sacrament of the Aultare, inuisibly vnder the visibill four-

An homelye of the

mes of breade and wyne, nether is impossible to hys
pouer, that made all thinges of noughte, nether vn-
seemely for his excedyng great loue towarde vs,
who so loued vs, that for vs, he did not refuse to suf-
fer death, and that the death of the crosse: neyther
yet is it agaynst his wyll, who of his onely mercede,
so promysed, and wyth hys omnipotent word, so in-
stituted it, nother is it fynally vnfytted for his wyse-
dome, seying he hath so ordeyned, that every natu-
rall mother, nourysheth her children, wyth the sub-
stance of her owne body. And why then shold chri-
sten men refuse to beleue it? why do we not rather
embrace it, and gyue God most hartye thanks for
it, being the greatest iewel, that euer was amonge
mortal men: why do we not prepare our selues wo-
thely to receaue it, and as in all other popntes of the
christen religiō, so in the belefe of it, geue credite to
fayth, and byng reason, and our senses, in subiectiō
vnder fayth, but suffer our ghostly enemy by carnall
reasons, to byng vs away into heresie, & quyte and
cleane to pull the ryghte faythe out of oure hartes?
Let vs all, good people, from hence forth be constant
in the trueth, and as all the catholyke church bele-
ueth, and hath alwayes beleued, let vs vndoutedlye
perswade our selues, that in the blessed sacrament of
the Altare, there is vnder the fourmes of breade &
wyne, the selfe same body of our sauour Christ in sub-
stance, which was borne of the Virgyn Mary, and
suffered death on y^e crosse for vs, to whō is the father
& the holy goss, be all honor & glory, world wythout
ende Amen.

*Jo. Harpesfelde, sacra theologia professoris,
et Archidiaconi London,*



Here are in the sacra-
ment of the aultare,
ii. thinges specialle
to be considered, the
one is, the body and
bloud of our sauour
Christ, ther really co-
teined, & other is the
fourmes of breade &
wine, vnder whych
the said body & bloud
are cōteined. Of the

first parte ye haue in the last homelye. Touching & re-
cōd, the general belee of the catholyke Chyrche (if
there were nothing els) might, and may be a suffici-
ent grounde, for every godly man, to build his con-
fidence vpon, whiche chyrche, both beleue, that there
is no substance of material bread, and wine remai-
ning, but onely the fourmes of breade and wine, &
the substance of Christs body and bloud, there so
contayned. And yet, because some haue vainely, and
curiously, of late yeres talked of this second part,
and haue put many fonde doubt, and scruples into
peoples heades, concerning the same, ye shall now
at large, and fullye & trulye be instructed therein. And
first this is to be noted, that God hath from the be-
gynnyng of the worlde, many tymes appeared to
man, some tyme in one soote, and sometymes in an-
other. In the xviij. Chapter of genesis it is wyrt-
ten, And he saide vnto him, I am God.

Gene. xviij.

ps. ii. vñ. ten

ten, howe God, and two Angelles with him, dyd
 appeare vnto Abraham, in the lykenesse of men, and
 howe Abraham feasted them. Howe haue a matter
 were it, (I pray you) for vs here busely to reason,
 howe God or Angell, coulde appeare lyke man?
 and whether they had true bodies or no: and whe-
 ther they dyd eate in dede or no: and if they hadde
 not true bodies in dede, howe the appareance of
 bodies coulde be, where the substance of bodies
 was not. In the thirde chapter of the booke called
 Exodus, we rede, that God appeared to Moyses
 in the lykenesse of fyringe fyre, and that oute of a
 bush. In the v. of Iosue it is recorded, how one so-
 denly appeared vnto Iosue lyke a man, hauinge a
 twoide sword in his hand. What can anye manne
 saye, howe God shoulde appeare in a flame of fyre,
 or what substance of a sword was, in that which
 appeared to Iosue: whereby it is easy to vnderstande
 howe dangerous a thing it is, to goe about by mans
 wytte or reason, to discusse maner of workes of al-
 mighty God. In whose name, that by the meane of
 such presumptuous curiouse men haue of late falle
 into most detestable erreurs, touching the mooste
 blessed sacramente of the eulchare, and haue moost
 sperfully rayled agaynst the same, and with moost
 byt termes haue gested thereof, and finally, moost
 byt haue bid the moost precious bodye and bloude
 of our sauour Christ in the same. In which doing,
 how can they loke for anye fauour at the handes of
 their heauenly father, seying in such dishonourable
 manner, they entreate the Bodye and bloud of our sau-
 our

Exod. 3.

Iosue 5.

our Christ his sonne: But now to procede forth, touching y declaration of the second thing, to be considered in the blessed Sacramēt of the aultare: We must knowe that the presence of our sauoure Christe in this sacrament of the aultar, is not to y intende, that Christ should be conuerfaunt with vs here in thys Sacrament, in such sort and maner, as he was with his Apostles when he liued here on earth, that is to saye, in the visible shape and fourme of a mā, but his presence in the Sacrament, is to the intent to be to vs an heavenly foode, and therefore he is presente in the sacramēt, vnder the fourmes of bread and wine so that our outwarde eyes and senses, are certified with the outwarde fourmes, and sensyble qualities, and the whole man with al, receaueth the verie bodi and bloud of our sauour Christ. *S. Augustine* (as is written in a booke called *Sententie prosperi*) dothe say, that christen men do honour vnder the fourmes of byeade and wine, which thei see with their bodely eies, the bodie and bloude of our Sauour Christ, which they do not see. *Eusebius Emisenus* also, an asscient father of the Breke church, speaking of the foresayd two partes contented in the Sacrament of the aultar, sayeth in thys maner. This is the thing which bi al meanes we intend to proue, that the Sacrifice of the church doth consist, and is made of two partes, that is, of the visible fourmes of y elemētes, and of the invisible body & bloud of our Sauour

*Auguste in
Sententie Prosperi.*

Eusebius Emisenus.

An homelie of the

*Cyprian de
ecena domini.*

*Eusebius Emif
senus in a ser
mon of the bo
di of Christ.*

Exo. 20:

*ii. chapter of
the fourth of
the kinges.*

Sauour Christ. **S** Cyprian in his treatise en-
titled, *De ecena domini*, doeth most playnelye saye, that
the bread which our Lord did giue to his dis-
ciples, was by the omnipotencie of god made
fleshe, & was chaūged in nature, but not in
fourme. The forenamed Eusebius in a sermō of his
made of the body of Christ, dothe farther saye: that
Christ the inuisible priest both tourne visibler
creatures bi his word, through his secret po-
wer, into the substance of his body & blud.
Now for to signify this chaunge, or turning of bread
and wyne, into the substance of Christes bodye and
bloude, the catholyke church bleth this word, *Tras-*
substantiatio, which is as much to say, as the chaū-
ging of one substance into another: Neither is it to
be counted vnsyt, that there should in the Sacra-
ment of the aultare, be the fourme of bread, & yet not
the substance of bread, seying God is the doer & wor-
ker therof, to whom nothing is impossible. We read
in the nyntetenth Chapiter of Exodus, how & when
God came downe fro heauen vnto Mounte Sinai,
there was heard a sōūd of a trumpet, and yet mate-
rial trumpet was there none. In the fourth boke of
the kynges, & the vii. chapiter, God caused a sōūde
to be heard in the tentes of the Sirians, as if it had
bene of horses, charets, and of a greate armye, & yet
was there nother horse, charet, nor armye. In the
thirde chapiter of Daniel it is recorded, howe the
three chyl dren were in the myddest of the flamyng
furnes, and yet felte no heate, soo that there was
the substance of fyre, and yet it dyd not bourn,

whych

whiche to nature is impossible, but to GOD is an easie matter. In the .xvii. of Mathewe we reade, howe that Chryste was transfigured, and that hys face dyd shyne as the Sonne, and that hys apparel was made as whyte as snowe. In the .xxiii. of Luke, Chryst appered to two of his disciples goyng to Emaus, like a straunger. In al these foresayd examples, we see as straunge a woork as is transubstantiation, & yet no man douteth of them bycause God is the worker, nor anye man asketh howe this, or that coulde be, but beleueth it, and soo oughte we to doo, concernyng the chaunge of the substance, of breade and wyne, into the substance of Chyestes bodye and bloude, and not aske howe it may be. The blessed martyr Iustinus, affirmeth that this question, howe, is a token of unbelefe, and S. Cyril, wryting vpon the .vi. Chapiter of S. Iohn, blameth the Capernaïtes, bycause they dyd aske howe Chryst was able to giue the his fleshe to eate. The wordes of saincte Cyrill be these.

Math. 17.

Ln. 34.

Iustinus martyr.

Ciril vpon the Vi. of S. Iohn.

They aske not without great impietie how canne this man geue vs hys fleme, and they remember not that nothing is impossible to God, but let vs (sayeth he) haue firme faith in the misteries, and let vs neuer in so high matters, eyther thincke, or aske this, how. Whē God is the worker, let vs not aske how, but let vs leaue the knowledge of his woork to hym selfe. S. Chrysostome lyke wyse vpon the sayde .vi. Chapiter sayeth, that When this questi-

Chrysostome vpon Iohn the Vi.

on, howe any thing is done, commyth into
our myndes, then with all, there cometh
vnbefese also. But bycause in scripture the thyng
that we receyue, when we come to the sacramente,
is called bread, therefore men haue fanciesd with the
selues, that there must be the substance of materi-
al breade, deceauing them selues, by mistakyng, the
signification of this worde, breade. For though in
our common speech we vse to signify by this word,
bread, that one kinde of materiall substance which
is made of corne or graine, yet in scripture, it signifi-
eth all kynde of fode, whether it be the fode of the bo-
dy, or the fode of the soule, and so dothe also the la-
tyne worde, *Panis*, elles when we desyre god in our
Pater noster, to geue vs our dayly bread, we shold
make an vnperfytte petition, which yet is a mooste
perfyt petition, wherby we aske of our heavenly fa-
ther, all necessary fode. In the .vi. of Ihon, *Manna*
is called breade, and yet was it made of no kynde of
corne, or grayne, and in the same chapiter *Christe* is
called breade, bycause he is the fode of the soule, and
there lyke wyse, the fleshe of *Christ* in the sacramēt,
is called breade, and not there onely, but in *S. Paul*
les *Epyistle* also to the *Corinthians*, for that it is the
fode, whereton we fede, when we receaue the sacra-
ment. Agayne it is a comen trade in scripture, to
cal thinges by the name of that thinge whyche they
once were, as *Adam* is called earth, because he was
made of Earth, and *Christ* sayeth, the blinde see, the
lame walke, & deafe heare, the dumme, speake, mea-
nyng by the bynde, lame, deafe, and dumme, suche

Iohn. 6.

Math. 11

as before had bene too, but then were other wyle.
 Chrydye, for that the fourme of breade doeth re-
 mayne, it is in that respecte too, called breade. For
 these causes, good faythful hartes, are nothyng gre-
 ned wyth the callinge of it breade in the scripture,
 but groundynge them selves vpon the woordes of
 oure sauoure Christe, when he sayde, thys is my
 bodey, and knowynge that it to be bothe breade,
 and hys bodey also at once is impossyble, they vn-
 doubtedlye beleue, that by the power of GOD, the
 substaunce of bread, is turned into the substaunce of
 Christes bodey, and so muste all men beleue, that
 wyll be lyuely members of the catholyke churche,
 and in that there belefe, they muste honour the
 bodey and bloude of oure sauoure Christe, in the sa-
 cramente of the Aultare, as alwayes christen peo-
 ple haue vsed to doo.

Saincte Austine in hys exposition made vpon
 the. 99. Psalme sayeth: that it is synne, not to ho-
 noure the bodey of Christe, meanyng in the
 Sacramente of the Aultare. And (as it is before
 in thys Homily alledged) he also sayeth in the name
 of all men. We doo honour vnder the four-
 mes of breade and wyne, whyche we se, the
 bodey and bloude of Christe, whyche we do
 not see. wherefore, good christen people, knowing
 nowe what is the ryght belefe, touchynge the Sa-
 cramente of the aultare, embrace, and folowe the
 same, and cleane faste to the catholyke churche, the
 M.i. spouse

S. Augustine
 vpon the. 99.
 Psalme.

house of Christe, that you maye be true members
of Christe, to whome woth the father, and
the holye Ghoste, be all honoure, and
gloze worlde withoute
ende. Amen

In homely wherewith is answered made to
certayne common objections, agaynst the pres-
ence of Christes bodye, and bloude in the
sacramente of the Altare.



Ete it were, dearely
beloued in our saui-
oure Christ, that we
all should so fully, &
wholy, cleaue to the
faith of Christes ca-
tholike church, & no
appetite of rea-
son to y^e contrari ther-
of, shoulde cause vs
once to doute or
stagger, in any part

part of the same. For such a kinde of faith, doth God
requyre of vs, and for suche kinde of faythe, good
christen people, are in scripture called Abraham's chil-
dren: which Abraham as it is wyrtten in the fourth
to the Romaynes) contrary to hope, beleued in hope,
that he should be the father of many nations, accord-
yng to that, which was moost. So mal thy sede
be. And he fainted not in the faith, nor yet co-
sidered his owne body, which was now dead
euen when he was almost an hundred yeare
olde: nether yet that Sara was past chylde
bearynge, he staggered not at the promyse of
god, throughe vndelete, but was strong in the
fayth,

Roma. 4

faith and gave honor to god fully certified & what he had promised. the same he was able to make good. If we then would be the childre of Abraham, we muste not faynt in faith, nor consider gods wordes after the course of nature. Saint Paule in the .x. chapter of his seconde epistle to the Corinthians, geueth vs an example in hym selfe, howe we shoulde alwayes bynne reason in subiection to faith, sayng. The Weapons of our Warfare are not carnall, but mighty in God, to ouerthrowe stronge holdes, to destroy counsellles, and euery hyghe thyng that exalteth it selfe agaynst the knowledge of God, and to bynne in captiuitie vnto the seruyce of Christe, all vnderstandinge: what (thinke you) is the cause why the Jewes beleue not on Christe? Merely fyrste, because he was borne of a woman, which is contrary to the course of nature. Secondly lyke wyse, he was in vnicle of person, God & man, whiche how it may be, no mans wyt is able, by natural power to conceaue. thyrddly, because he beyng God and man, suffered the death of the crosse, which for God to be content to do, seemeth to naturall reason a thyng moost absurde, but good christen folke geuyng place to faith, do most vndoubtedly beleue on Christ, God & man crucified, according to. S. Paule writeth in his fyrste Chapter of his fyrste Epistle to the Corinthians, sayng. We preache Christ crucified, to the Jewes a stumbling block, to the

1. Corin. x.

1. Corin. 1.

the gentels, a folowes, but to so many of these
wes & gentels as are called, Christ the power, &
Wyledome of God. And agreeably here unto, he
sayeth also in the nexte Chapter folowynge.

My talke & my preaching was not in persuadable woordes of mans Wyledome, but in the wyngynge of power, and of the sprypte, that youre saythe should not rest in the Wyledome of man, but in the power of God. This generall aduise and counsel of S. Paule, may and ought so to stape vs in the faythe of the catholyke church, that nether carnall reasons, grounded vpon the sensible intelligence of mans natural wyt, nether the deceitfull iudgement of oure senses, shoulde make vs once to doute, of any one trueth in Christes religio, were it neuer so contrarie to the course of nature, neuer so farre aboue our capacities, and neuer so absurd to the appareance of our outward senses. But forasmuch, as throughte the iniquitie of these latter euill yeares, dyuers haue hadde sondry sonde doubts and scruples, put into theyr heades, especially, agaynst the presence of Christes body & bloude, in the Sacrament of the aultare, and throughte such doubts haue swayed from the true belefe therein, therefore here shall folowe diuinites, and solitiuous, to such doubts as haue ben most comen, that from henceforth no man shall nede to be seduced by them, in other wyse.

¶ First it hath bene objected, y^e our sauiour Christ, Objection.
immediatly after that he had instituted, and deli-
uered

Answer to certayne obiections against

nered to his Apostles the sacramente, dyd say unto them, **Do this in remembraunce of me.** vpon which wordes some haue concluded, that the bodye of our sauour Christ, cannot be in the sacramente.

here.

orin. xi.

But let vs duely waie þ wordes, and meaning of the same, and we shall moost plainly perceauē the erroure, and mysunderstandyng. Saincte Paule in hys fyrste Epistle to the Corinthians, and in the xi. chapter of the same Epistle, intreating of the institution of the Sacrament of the aultare, and ther openinge the true sense of that commaundemente of Christ, saythe in this maner. **As oft as you eate of that bread, and drinke of that cuppe, you shal wel forth the Lordes death until he come.** So then the remembraunce whyche oure sauoure there requyret of vs, is the remembraunce of hys death, which is past, and not presente, and therefore after most proper maner of speache, may well be remembred. Now this remembraunce, can in no wyse possibly be so lyuely, and so effectually worke in oure hartes, as when we most certainly beleue, that in the sacrament of the aultare, is verily the selfe same body in substance, which died for vs, and therefore the Prophet Dauid, foreseeing in spirit, this so excellent a memorye, sayeth in hys cx. psalme. **Oure mercifull gracious Lord, hath made a memory of all his merueylous workes, and by e by, declaring in what maner he maketh that memory, he addeth those wordes, he hath geuen a foode to**
suche

id. 110.

suche as feare him. This sode (which þe prophet sayeth, that Christ should leaue in remembraunce of al his maruelous workes, that is, of his incarnatiõ, his passion, his ascensio, and gloze in heauen, and other lyke workes) moost chiefly is to be verified of the body and bloud of our sauour Christe, in the sacramente of the altare. Besydes this, the body and bloude of our sauour Christ (as it is in the sacramēt, vnder the fourmes of breade and wine) maye in that respecte also very well be a remembraunce of it selfe, as it honge on the crosse, in the vpsyble fourme of a mortall man, and as it is nowe in heauen, in þe forme of an immortal man. Farthermore, when our sauour sayde. Do this in the remembraunce of me, he ment they should do the whole ministratiõ, which he then dyd in remembraunce of hym, which whole ministratiõ, cannot be accordynglye, doone otherwyse, but that there must nedes be present, the very body and bloude of our sauour Christe.

¶ Another common obiection, there is gathered of the woordes of Christ. Mathew. xxvi. when he said: I doore men ye shal haue alwayes with you, but me shal ye not alwayes haue with you. Some haue vpon these woordes concluded, that the body and bloude of our sauour Christ, cannot be in the sacrament of the altare. for then (saye they) Christ should be alway with vs, whereof hym selfe saythe the cõtrary. ¶ But yf those mē so concluding, would no more, but confer sainte Marke, and sainte Mathew together, touchyng the foresayde woordes of Christ,

Obiections
Math. 26.

Answers

14.

Christ, and by the one Euāgelist sayeth, would sincerely iudge what the other ment, they shoulde some perceue this their objectiō, to be of no force or strength at al, to proue, that they thereby goo about to proue. For saint Marke in his iiii. Chapter, by the telleth the story of the woman, whiche came to Christ, and brought with her an Alabaſter boxe of moost precious oymtment, and poured the ointmet on his head, next he telleth howe certain of the dysciples did murmur, and grudge at that facte of the woman, and sayd: What meaneth this losse, and waste of oymtement: Might it not haue bene sold for more then thre. C. pence, & geuē to the poore? Thydely he telleth, howe oure sauoure beyng offended woth the dysciples, for theyr murmuringe agaynst the woman, and howe withall he allowyng and commendynge her facte, dyd say in this maner. Let her alone: Why are ye greuouse vnto her: she hath done a godd dede: for alwayes that you haue poore men amongstest you, and when ye shall please, you may bestowe your charitie on them, but me shall ye not haue alwayes amongstest you. This woman hath bestowed on me that she had, and she hathe preuented to anoynt my body, against it shall be buryed. By this processe of S. Marke, it is euident, that our sauour in al that his talke, had a respetto to the charitie, whiche that woman then shewed vpon hym, when she poured the precious oymtent

ment on his heade, the lyke whereof, he sayeth, no man should be able to shew on him in tyme to come, meaning, that when he should once ryse from death to lyfe, and haue an immortall bodye, that then he woulde not looke to receyue the lyke at anye mannes handes, but that then men myght at their pleasure bestowe on the poore, who alwayes are in the woorde in the mortall estate, and may by charitee of good folke, be releued and comforted. In such sorte in dede, our sauour is not now amongst vs, but the beyng of hys body and bloud in the Sacrament of the aultar is after another sorte. for in the Sacrament he is, to fede vs with his body and bloude, and not vnsensibly to shewe him selfe vnto vs, as he the did to his apostles, nor to haue ointment poured on him, as he then had.

Another obiection is there gathered, partely of S. Paule in the .x. of his firste Epistle to the Corinthians (where he speaketh of a spirituall meate, and spirituall drynke) partely of Christes wordes in the .vi. of Ihon (where he saith that. It is the spirite which geueth lyfe, and that the flewe profyteth nothyng) partly vpon the common maner of speakyng, vled of the Catholyke church, whiche calleth the Bodye and bloude of our Sauour Chryste, in the sacrament of an aultar, a spirituall meate, and a spirituall drynke.

¶ For answer to which obiection, it is fyrste to be vnderstanded, that one selfe thing may be bothe spirituall, and yet neuerthelesse of a corporall substance to.

Obiection

1. Corin. x.

John. 6.

Answers

1. Corin. 15.

Galath. 6.

As for example, the body of man after the resurrection, shall (as S. Paule wytnesseth in the .xv. chapter of his first Epistle to the Corinthians) be spiritual; yet it shall be then the same in substance, that it is now. Agayne, Hanna a meate which God set to the children of Israell in wyldernes, is bothe in Scripture, and of the catholyke church also, called a spiritual meate, and the water lyke wyse which god gaue them out of a rocke, is called a spiritual drinke, and yet as well Hanna, as the water, were of a bodily substance. In the .vi. to the Galathians, saint Paule calleth mortall men, living then on the earth, spiritual. Wherefore spirituall, is not so to be taken alwayes, as to exclude corporall, but that thyng whatsoever it be, may be called spirituall, wherein is a worke wrought by god, aboue nature. For as god is a spirite, so are his supernatural workes called spiritual, and the thinges also, on, and in whome, such workes are wrought, are named spiritual thynges: and therefore Hanna, though it were of a bodely substance, yet for that it came miraculously from aboue, by the onely power of God, and not of nature, is, and may wel be called, a spiritual meate. And the dryncke whiche issued oute of the rocke, albeit it was in substance very water, yet for that God by his omnipotency, made it suddenly to issue out of a rocke, it is named a spirituall drinke. Our bodies lyke wyse after the resurrection, shall haue in them immediatly of God, aboue power of nature, immortalitie, incorruptibilitie, & other lyke supernaturall qualities, and for that cause, they shall after the resurrection, be spirituall bodies. Nowe then what

what necessity is there, that because the body of our
saviour Chyist in the Sacrament of the Altar, is a
spirituall meate, therefore it shoulde not be also the
corpoall substance of his body: when the catho-
lyke church doth saye, that the bodye of Chyiste in
the Sacrament is a spirituall bodye, it meaneth,
that it is there onelye thorough the almightye po-
wer of God, and not by the power, or manoure of
nature. Lyke wyse, when the catholyke church say-
eth, that the body of Chyiste is to be receyued there
spiritually, it meaneth not that therefore the verbe
body of Chyist is not there to be receaued really & in
very dede. For this wyse, spiritually, dothe signi-
fy onely the maner of the receauyng, and doth not
importhe the substance of the thyng so receyued.

Besides this, the catholyke church, beleuynge that
in the Sacrament of the altare, is alwayes reallye
the body and bloude of our saviour Chyist, doth yet
put a difference in the maner of receauyng thereof,
and vseth to saye, that when good men receaue the
sacrament, that they receaue the bodye and bloude
of Chyist, both sacramentally, and spiritually to, but
when euill men receaue it, that they receaue the
body of Chyist sacramentally only, & not spiritually,
because they come vnto it vnworthely, and there-
fore do they procure thereby, to theim selues damp-
nation. But now we to open fardar the very meaning
of those wordes of Chyist. It is the spirit that ge-
ueth lyfe, the fleshe profiteth nothing, you shal
vnderstande, that these wordes are taken of the ca-
tholyke church, in two most godly senses, the one is,

Answer to certaine obiections against the

to meane by the spirite, the godhed, and by the fleshe the nature of man, as yf he had sayd, it is the godhed that causeth my fleshe to be able to giue lyfe, neither is my fleshe the fleshe of a bare man, for then it beyng eaten coulde not profyt you, but my fleshe is vnited in vnitie of person to the godhed, so that it is thereby able to bringe lyfe to the worthy eater thereof. Thus doeth Cyrill vpon the .vi. of Saynte John expounde these wordes. And to lyke purpose saincte Augustyne sayeth vpon the .vi. of Ihon, that as knowledge beyng seperated from charitie, maketh men proude, but beyng ioyned with charytye doth edifye: euen so mans fleshe not vnited to the Godhed, and beyng eaten, doth not profytte, but the fleshe of Chryst, which is in him, in vnitie of person, inseperably vnited to the godhed, being wortheleue receaued, must nedes hyghly profyt. The other sence of those wordes, to meane by the spirit, a spirituall vnderstandyng of Christes promyse, made in Capernaum when he sayde, the foode that I wyl giue vnto you is my fleshe, which wordes be then vnderstanded spirituallly, whē they be taken, to meane that thing which passeth the power of nature to doo and mans wyt by naturall reason to comprehend: lyke wyle by the fleshe, is to be ment, a fleshely vnderstandyng of the sayde promyse, as to vnderstande without sayth in Christes deitie, as the Capernaitees did, which toke Chryst but for a bare man, & so conceaued no other wyle of the eatyng of his fleshe, then of common meat bought in shambles. Chrysse sense hath S. Chrysostome wytyng vpon the .vi. of

John,

Chryll.

Augustine.

Iohn. 6.

Chrysostome.

John, and S. Augustyne wytyng bypon the same Chapter. ¶ An other obiection is ther, by occasion that this truth is not expresse in the commē crede, ¶ which obiection doth procede of an ignorance & lacke of knowledg of the fyrst institution of þe crede. For in the primatyue church, when men of all ages dyd sodenly turne from gentility, to the chrystia religion, and yet then were not by and by, bypon suche there turne, admitted to any sacramente, but fyrste were instructed in artycles, necessary for them to beleue, before they were baptised, this common crede was taught them, and they were for that tyme called Catechumini, that is younglynges in Chyestes religion, and begynners admytted, but to the fyrste principles of the chrystian saythe, durynge whych tyme they were not suffered, so muche as to be present at the masse, but after the gospel, were quyte excluded from the same, as by the vndouted wytynges of the auncient fathers in chrystes church, maye most evidently appeare; So that this reason is fōd and to no purpose to say, that because it is not in the commen crede expresse set fourth, that in the sacrament of the altar, is the very bode and bloude of our sauour christ, therefore no chrystian man is bound to beleue it so to be. S. Chrysostome, and S. Augustyne hauyng occasion many tymes in theire sermones made by them, to speake of this Sacrament, for asmuch as among theire audyence were as wel younglynges, not yet baptised, as other saythfull, already christened did be off to say, *Quod fideles nati.* þ is, which þe faithfull, or they þe already baptised know of such þe thing, and would not then expressely declare

Obiection

Answer

Chrysostome
Augustine

de-

clare the truth, touching the sacramente of the aul-
tare, for that it was not the maner to reueyle such
mysteries to those yonglinges: but to them was in
general, as sufficient for saluation, prescribed in that
common crede, that they should beleue the catholike
churche: which not onely was sufficient thā for thē,
beleuyng the other articles of there crede, but is
sufficient at this present also for vs, cōfirminge oure
selues in all poyntes to the common belefe of the ca-
tholyke church, which is the surest pyller that men
may leane vnto, be they learned, or vnllearned, and
such a pyller, as who that most strongly cleueth to,
is in most assured state of euerlastyng lyfe. ¶ There
are other obiections vppon .iii. particuler artycles
of our crede which are, that Christ is ascended, and
sytteth at the right hand of God the father, & from
thence shall come to iudge the quicke and the deade.
¶ Which articles yet being rightly vnderstanded,
should rather confyrme vs in the true catholyke be-
lefe, of the presence of christes body in the sacrament
of the aultare. For as it is aboue nature for a mans
bodye to ascende, and aboue the worthynes of
mans nature, to syt at the ryghte hande of God the
father, that is, to be of equall power, and glorie with
God the father, and synally, as it is aboue the au-
thoritie of mans nature, to gyue sentence of eternal
death, and lyfe, vpon all mankynde, and yet euerye
good manne stedfastly beleueth all these supernatu-
rall powers in Christ, touching his manhed, vicaule
he is both God and man, and to god nothing is im-
possible, euen so shuld we wch the belefe, knowing
that Christ is omnipotent, credite al other thynges
done

Obiection.

Answer.

done, or spoken by Christ, and be moost certain, that how so ever they seme in appearaunce to our reason, yet in very dede they agree, and stand ryghte well with those foresayd .iii. articles of our crede, & that though we cannot by oure wittes conceaue, howe Christ is ascended, and is neuertheles in the Sacrament also, yet they must nedes be both beleued, by cause gods worde doth assyume them bothe, and the catholyke churche dothe beleue them bothe, whyche churche hath alwayes taught that Christ is in heauen, in the visyble fourme of a man, and in the sacrament, vnder the visyble fourmes of breadd and wine, hys wysedome so ordeyning, that with our hartes we shoulde beholde hys glory, as he sytteth in heauen, at the ryghte hande of the father, and wythall should fede our his very body in the sacrament, to receaue the more grace, and therbyon so to be gouerned with his spirite, that hereafter we also myghte be partakers of the lyke glory in heauen.

And albeit these solutions mighte suffice, and instructe sufficientely the vnlearned people, to answer, bothe to these, and all other common objections, made agaynst the Sacramente of the Altare, troublinge moche the heades of the simple people, by their folye, in crediting euill, and pernicious scholemasters, to theyr destruction, wher giuing credite to the catholyke churche, they myght auoyde all daunges, and merite a great deale, yet to open further the falshed, and noughtines of the heretique teachers, in this tyme, and howe glad, & willinge they are to abuse the simplicitie of the vnlearned people, ye shall haue here added, some moore objections

Answer to certaine objections against the

objections, and solutions geue to them, to this ende
that if the sayd symple people haue bene infected
with the sayd objections, or such like, they maye be
wel satisfied in their conscience, & therevpon adhere
vnto the catholyke saythe, maynteyned, and ob-
serued in the catholique churche, out of whych, there
is no saluation. And to procede herein, this is one o-
ther common objection that much troubleth the ig-
norant people, it is to wytte. ¶ How can þ body and
bloude, of our Sauour Chyyst, be in the blessed sa-
crament of the aultar, seeing that not only euyll men
do many tymes receue the same, but fyre also maye
consume it, and other like chaunces may happen vnto
it? ¶ For aunswere to which obiectio, it is fyrst and
principally to be sayd, that this obiection procedeth
of a bayne curiositie of them whiche rather delyte,
fondly to talke of this high mystery, then to prepare
them selues to receyue the same accordyngly. Sure
we are that our Sauour Chyyste is nowe man in-
corruptible, and impassible, & nether by fyre, nor by
ought els, can suffer violence, and therefore where
it pleaseth hym of hys tender mercy and goodnes, &
for our great comforte and soule helth, by hys omni-
potent worde, to tourne the substance of bread and
wyne, into his most precious body and bloude, in the
sacrament of the aultare, and yet so to make thys
turne, that neuerthelesse he suffereth the fourmes &
sensible qualities of the breade and wyne to remaine
in there nature, as they were before the consecrati-
on, it is to be vnderstanded, that the violence or
force that is, or may be done to thys sacramente, is
done

Objection.

Answer.

done onely to the fourmes, and qualities sensible, whiche in dede are subiecte to passibilite, & corruption, but in no wise, to the vncorruptible body & bloud, of oure sauoure Christ, vnder them conteyned. Doo we not reade, I pray you in the fourth of Mathew, howe that our sauour suffered the deuyl, to take hym, and carpe hym by into the pinacle of the temple, & afterwarde to the toppe of an hygh mountayne, and yet who doth not knowe that he suffered no vilany thereby at all: The sonne beames also many tymes, do shyne on thynges impure, & vncleane, yet are they no whyt thereby defyled. The bodye of mā is with a greater vnion ioyned to the soule, then are the fourmes of breade and wine, to the body and bloude of our sauour Christe, in the Sacramente of the aultar, and yet we know that mortification, putrefaction, and other suche lyke thinges chauncynge to our body, the soule hath in it no suche passion, for that it is immortall. The very Godhed of oure sauoure Christ, was in vniyte of person, vnited to hys manhod, & yet none of the passios, paines, or griefes, whiche he sustayned in hys manhod, broughte violence, alteration, or chaunge to hys godhed. For the godhed is inalterable & vnpassible. The simplicity of Christen people, in the primate churche, was suche, that they belyuege mooste certainly, the body and bloude of our sauour Chryste to be in the sacrament of the aultar, vnder the fourmes of breade and wyne, dyd wythout alenious talke of the fourmes, & accidentes, bende the selues to be present at masse, wherein the myghtye woork of consecration is

Answer to certayne objections against

wrought by god, and wherin our sauour Christ also is, in fourmes of breade and wyne, offered vp to the heauenly father, by the priest, for the soner obtayning of mercy, and fauoure towarde vs, and the sayde people beyng at masse, they wyth moost seruent deuotion, dyd praye, and dyd honour, the blessed sacrament of the autier, the body and bloude of oure sauour Christe: and besydes this, they dyd oftentymes, wyth feare and tremblinge, prepare them selues to the worthy receyte thereof, and by suche theyr godly behauiour, they dyd purchase to them selues greates abundaunce of grace, where we by the cōtrary, and moost vchristian behauiour, prouoke gods wrathes dayly, more and more, vpon our selues, and the whole realme. For nothyng soner styreth God to auengance, then the presumption of suche as wyl curiously enter into hys hydden secrettes, and therevpo doo contempne all that, whiche by theyr feble wyttes, they are not able to vnderstande.

Obiection

John. vi.

Another obiection is of the woordes of our sauour, in the. vi. of Iohn, where he saith. *Qui manducat meam carnem et bibit meum sanguinem habet vitam eternam.* That is to saye. He that eateth my fleme, and drinketh my bloude, hath euerlastyng lyfe. vppon these woordes they gather, that if in the sacrament of the autier, be really the body and bloude of oure sauour Christ, then who so receiveth the sacramēt, must nedes enioye euerlastyng life. But the scripture witnesseth, that Judas receaued it, and sancte Paule in the. xi. of his fyrste Epistle to the Corinthians saith,

1. Corin. xi.

that.

that. Who so receueth the sacrament vnworthely, receaueth it to his dampnation.

OTo this obiection, it is to be answered, that many sentences of scripture, are to be vnderstande, wpyth a certayne restraynte, or limittation, as for example the scripture sayeth. *Qui credit in me habet vitam eternam.*

Obiection

That is to say. He þ beleueth in me, hath euerlasting lyfe. And in the fyrst Epistle of S. John, & the fourthe chapter it is wrytten. *Quisquis confessus fuerit*

1. Iohn. 4

quoniam Iesus est filius dei, deus in eo manet et ipse in deo. That is to saye. Who soeuer shall confesse, that Iesus is the sonne of God, in him dwelleth God, and he in God. There haue bene, and are thousandes whypche beleue in Christe, and that Christe is the very sonne of God, and yet shall not for all that be saued, but either for lacke of true belefe, in other articles of the christian religion, or for lacke of good lyfe, shalbe dampned. This condition thair is to be added to the forsayde sentences, yf in suche beleif a mā dye, and therewith is faythful, in the necessarye articles, and out of state of all deadely sinne, he shall thā with out any doute inherite the kyngedome of heauen.

So in thys present obiection, we muste make a limitation, and saye, that who so eateth, and drynketh worthely. &c. **O**To the cōfirmacion hereof. Sainct Augustine saith, in hys eleuenth sermō. *De verbis domini.*

August sermō. xi.

Profecto est quidam modus manducandi illam carnem quomodo qui manducauerit, in Christo manet, et Christus in eo. Non ergo quocumque modo quisquā manducauerit carnem Christi, et biberit sanguinem Christi, manet in Christo, et in illo Christus, sed certo quodam modo: quem

De verbis domini.

S. ii.

modum

Answer to certayne objections against

modum utique ipse videbat quando ista dicebat. That is to saye.
Verily, there is a certayne maner of eatynge
 that flewe, after whiche maner, he that shall
 haue eaten it, doeth dwell in Christ, & Christ
 in hym. Wherefore, note in what maner fo-
 euer a man doeth eat Christes flewe, and
 drinketh hys bloude, he dwelleth in Christe,
 and Christe in hym, but he that eateth, and
 drinketh after a certayne speciall maner, to
 whiche maner Christ had respecte, when he
 spake the foresayde woordes. The same saincte
 Augustine in his fyrste boke. *Contra Chresconium gramaticū*
 and the .xxiii. Chapiter sayeth thus. *Quid de ipso corpore*
et sanguine domini, unico sacrificio pro salute nostra, quamuis ipse dominus
dicat Nisi manducaueritis carnē filij hominis. &c. non ne idē apostolus dos
eet etiam hoc perniciosum male vrentibus fieri? That is to saye.
 What of the very body, and bloude of our sa-
 uioure, the onely sacrifice for our saluation:
 though he there of our Lord dothe saye, vnles
 ye eat the flewe of the sonne of man, &c. doeth
 not the same Apostle (meanynge Paule) teache
 that it also is pernicious to them, that doo
 vse it not duely, and ryghtfully.

*Idem contra .
 Cresco. gr. 1.
 maticum. li. i.
 Capi. 24.*

Obiection.

John. 10. 15.

i. Corin. 10.

An other obiection there is also, and it is this.
 Christ. (John. 1. and .15.) dothe say, I am a doze,
 I am a vyne, and saint Paule. (1. ad. Corin. 10.)
 vbleth suche lyke speache, whiche speache of Christe,
 and of saint Paule, in those places, doth not import
 that

that Christ in every dede, by that saying made doore,
 or a vyne, or such lyke, but speaking after that figur-
 ratyve speache, or maner, he dyd meane that he was
 a figure of a doore, of a vyne, and such lyke, and that
 he had the properie, of a doore, of a vyne, & so forth.
 Semblably (saye they) when Christ at his last sup-
 per (takynge breade, and blessinge it) dyd saye.
This is my bodye. And takynge the cup, & giuing
 thanks, dyd saye, **this is my blood of the new**
testamente, &c. bys speache too pronounced, and
 uttered, dyd not import, that Christe thereby dothe
 make of the breade and wyne, his body, and bloude,
 but eyther he ment, that the breade and wyne was
 signes, and tokens of his bodye, and bloude, or els
 that they should be figures of his body, and bloude,
 and not bys very body, and bloude in dede, and con-
 sequently therefore, they saye, that in the sacrament
 of the altar, there is neither the bodye, neither the
 bloude of Christe, but bare material breade, & wyne,
 being onely signes, tokens, and figures of Christes
 body and bloud there. ¶ For answere of this obiectio,
 this maye be said, that it is trouthe, that Christ, and
 sainte Paule in the places before alleged, doe so
 saye, as is deduced in the begynnyng of this argu-
 mente, of obiectio, and trouthe it is also, that the
 speache of Christ, **I am a doore, I am a vyne** &c.
 dothe not import that Christe, by that speakinge
 was in very dede a doore, or a vyne, but that he was
 a figure of a doore, and of a vyne, and had the pro-
 perie of the doore, and of the vyne. But when it
 is sayde that the semblables of Christes wordes,
 this

Answers

This is my bodie, this is my bloude, that is
 neyther true, nor dothe solow, eyther by the rules of
 reason, or of scripture: for concerninge reason, eyther
 muste we reason, and saye, that Christe alwayes in
 hys speakynge dyd vse figures, metaphores, and
 tropes, (which to saye, is moost false, as it appeareth
 in the .xvi. of S. John), eyther els we must say, that
 Christe dyd but onely sometymes speake in figures,
 and not soo alwayes, whiche beyng true, and there-
 fore to be graunted, it foloweth not in reason, that
 thoughte Christe in the .x. and .xvi. of sainet John. &c.
 dyd speake figuratylly, that therefore, here in these
 wordes of Christ. **this is my bodie, this is my
 bloude,** he dyd also speake figuratylly, wherefore,
 let these fey soules, that haue bene seduced by this
 kynde of argumentes, aske thei teachers, whe-
 ther they can mayntayne, and defende this thei
 owne argumēt, with soo feble a consequent, or noo.
 And yf they can not, then tel the y they be very bar-
 lettes in dede: and as for the rule of scriptures, that
 is of the circumstance of y letter, and of other places
 of scripture, referred to the same, to gather therof y
 very meaning of the thing, an example, whereof we
 haue. Johan. ii. and .xvi. And here the vnlearned are
 to be taughte, that althoughe in the prophetes, and
 the histories of the olde testamente, tropes, and fy-
 gures are receyued, and allowed, forasmuche as by
 suche tropes and figures, the thing spoken, is more
 vehemently declared, and set forth, yet (as the excel-
 lent prelate, and notable great clerke, the Lord bi-
 shop of winchester, nowe moost worthy Lord cham-
 celer

.16

.x.
.16.

.24
.16.

celor of England, in his learned booke of consuta^{ti}oⁿ
of heresies, against the sacrament of the aulter; doth
pudently aduertise vs, & clerly asserme in þ doctrine,
& preceptes of the now militat church, al thinges of
our religion, & faith, ought to be taken simply, & plai-
nely. And in very dede, yf in the sacramēt of þ aulter
were not þ true body of Christ, but a figure, & a signi-
ficatio onely of it, thā þ sacramēts of þ new testamēt
shold haue nothing more, but rather lesse, thē þ sacra-
mēts of þ olde testamēt had, which is against þ catho-
lyke doctrine of the church, & against al good reaso.

¶ An other obiection is this, Christ at his laste sup-
per, takynge the chalice, or cup into his handes, dyd
after þ he had blessed it, saye. This cuppe is the
newe testamente, in my bloude. And seying these
woordes must nedes, as they say be taken figurati-
nely, inasmuch as the very material cup it selfe, was
neyther the newe testamente, ne yet the bloude of
Christ, therefore lyke wyse, these woordes also whych
Christ, takig bread into his handes, blessing it, saying.

This is my body, must nedes be takē figuratiue-
ly. ¶ For answer wherunto, we may say, as we did
say before, to the same obiection, þ this argument is
noughte, & very euyl framed; for though we did ad-
mit a figure to be here in þ cuppe, yet it foloweth not
therby, þ we must nedes take þ other speche, touchig
þ body to be figuratyue also, especially for þ in þ one
speache, it is to wit, touchyng þ body, al the circumsta-
nces of the terte, & counse of scripture, doo enforce vs
to take þ speache, properly wherein þ other speache
touchynge the cup, al the circumstances of the terte,
and counse of scripture dothe impoſe the contrary.

Obiection

Answer

Objection.

An other objection is; that Christe hath but one true natural body: nowe (say they) one true natural body can not truely be but in one place, therefore say they, seynge Christes body, is truely in heauen, it can not be truely also in the sacrament of the aulter.

Answer.

For answer whereunto maye be sayde, that in dede it is true, that Christe hath but one true natural bodye, and wherethey saye, that one true natural body, can not be, but in one place, it is also true, after one, & the selfe same maner of beyng, but after dyuerse maners of beyng, one body, maye be sondry where, yea, and at one time to sit is to wyte, in heaue, in the visyble fourme, and maner of man; and in the sacrament of the aulter, vnder the forme, and maner of breade and wyne, and in eueryche of them, really, and truely to, in those respectes, God beyng therein the Doer, who is omnipotent.

Objection.

There is also an other obiection, and that is this, God can make man, but man can not make God: nowe saye they, yf the true body of Christe were, really, and in dede, in the sacrament of the aulter, than the priest which is a man, should therby make God, but mā can not make God, therefore in the sacramēt of the aulter, ther is not the very true body of Christ.

Answer.

For answer whereunto, is to be said, that this obiection procedeth of a greate ignorance, for he that maketh this obiection, taketh that priest saying masse, and pronouncing the woordes of consecration, doeth make God, where in very dede, the priest goeth aboute no suche thynges, and yf he dyd, neyther he, ne yet god him selfe can make God, but the trueth

is

is that the preist being the minister of God, and god beynge ther the worker with his worde, by the preist pronounced, there is caused the very body of Chryst to be ther present, wher it was not ther before, & yet no new body ther made, but þe body ther present which lōg ago was borne of the Wyrgyn Mary the, same (I say) in substance, is there presente onelye, vnder the formes of breade, and wyne.

Another obiection there is, and that is thys **S.** Luke, in the .xvii. chapiter of the actes, doth testifie that **S. Paule**, beynge at athens, and in mars strete, before the counsell there, did saye, amongst other wordes, that God doth not dwell in temples made with handes, wherebpon the vnlearned, vnlearnedly doth gather, that seynge the material temple is made with handes, and the sacrament of the aultar is in þe sayd materiall temple, it foloweth (say they) that the body and bloude of Chryst, can not be in it, because God doth not dwell in temples made with handes, And this obiection hath bene soo muche liked, and commended amonges the proceeding preachers abusing þe ignoraunt, & they thought it ineuitable, & therefore abusing the sayd people they caused it to be sette vp, and paynted for a gawe shew in the temples. obiection.

Answere whervnto, this is to be tolde you, þe there is a great difference betwene beynge, & dwelling in a place, for a greate manye of you, (I doubt not) haue bene both in the cheape syde, in Paules churche yarde, yea and Paules churche to, wher ye haue not, with moost due reuerence, vbled, and behaued your selues, and yet I am sure that ye dwell not there Aun. here.

Answer to certaine obiections against the

there. In dede, God is properlye sayde to dwell in heauen, because he theredoth shew, and manifest his great glory, and in the hartes of iust, and good people, he is also sayde to dwell by grace, but as for o-ther places, he is in them beyng, but not dwelling. And as concernyng the beyng of God in the sacrament of the aultar, forasmuch as there is the verye substance of chrystes natural, and true bodye, and bloude, taken of the Virgy n Mary, and that the diuinitie is, in vnitie of person, inseperably vnited, and ioyned to the sayd bodye and bloude, therefore we must say and beleue, that the godhed of Chryst is in the sacrament of the aultar, with his humanitie, in a very speciall sorte, and doth not thereby dwell in the sayde sacramente, and soo this obiection is not worth a good button, for all the bragges that hath bene made of it.

Other fond, and folysh obiections, there are, which are not worthy to be answered vnto; and therefore are not nedefull to be touched, exhortyng you therefore in Chryst, fymely, and stedfastly, to beleue the doctrine of the catholyke churche herein, and so shal you auoyde daunger, please God, profit your selfe, and (lyuynge well) come at the last to ioy euerglastyng, which graunte vnto vs the ffather, the sonne, and the holy gost, to whom be honor and glory for euer

A. M. E. N.

Domine saluos fac regem, et reginam et omnes,
quicis bene uolunt.

¶ *Tetrastichon in immodicam presentis
temporis plinian.*

*Obsecro quid sibi uult ingens q̄ ab æthere nimbis.
Noctes atq̄ dies sic sine fine ruit?
Mortales quoniam nolunt sua crimina flere
Cælum pro nobis soluitur in lachrymas.*

CA Dialogue betwene man and the Ayre, of
lyke effecte.

Man

These stormye showres and ragyng floodes & dayly
vs molest.

Alas ye heauens, what may this meane, is Nature
nowe opprest?

The Ayre.

Thou man thy case, thy wycked state, why wylte
thou not lamente.

And spedely gods grace receiue, and duly doe repēt?

Thy synnes so great, and eyes soo drye, thy wofull
rurpe nighe.

For the oure streames downe cause to powre, thys
plague doth cause vs sighe.

All creatures eke with vs now moorne, thy recheles
stubourne harte.

Alas wepe thou, that we maye cea^r and thus ease
tho^r thy smarte.

Imprinted at Lon
don in Poules churchyarde, at the sygne of
the holy Ghost, by Ihon Cawodde, Pryn-
ter to the kynge and Queenes
Maisties.

Cum privilegio Regie maiestatis.

